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- Daniel Richard -

- 1852 -





- David Egar.

How calm comes on this holy day!  
Morning softens the eastern sky.

THE  
PRINCIPLES  
OF  
GREEK GRAMMAR;

COMPREHENDING THE SUBSTANCE OF THE MOST APPROVED GREEK  
GRAMMARS EXTANT,

FOR THE  
USE OF SCHOOLS AND COLLEGES.

REVISED AND IMPROVED.

~~~~~  
BY REV. PETER BULLIONS, D. D.,  
PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AUTHOR OF THE  
SERIES OF GRAMMARS, GREEK, LATIN AND ENGLISH, ON THE  
SAME PLAN; A GREEK READER, ETC. ETC.  
~~~~~

TWENTY-FIRST EDITION.

NEW-YORK:  
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[Entered according to the Act of Congress, in the year 1847, by  
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## PREFACE TO THE SECOND EDITION.

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THIS work formerly published as a new translation of MOOR'S GREEK GRAMMAR with additions, has undergone a thorough revisal. Many errors have been discovered and corrected, defects have been supplied, and many improvements introduced, which a daily intercourse in the class-room with students in almost every stage of progress has suggested. A close attention to this subject for many years, with favourable opportunities for observing the attainments made by many, who had commenced their studies by different systems, has strengthened the conviction long felt, that a radical defect exists in the plan of most of the Greek Grammars now used in our public schools. However excellent the elaborate treatises of the German Grammarians are, and however useful the many compends of these recently published may be as books of reference, or as guides to such as commence the study of Greek in maturer years, and have resolved, from a sense of its importance, to master its principles; yet on trial, I am persuaded, they will be found but imperfectly adapted to the condition of the great mass of youth in this country who begin, and too often end, their Greek studies at an early age. With such, it is believed, that no system of Grammar will answer a good purpose, which does not present the leading facts and principles in such a way as *to be easily committed to memory*, and so to be ready for immediate application when necessary.

It is true that youth of ordinary capacity by knowing only the inflexion of words, with the aid of a dictionary, and moderate application, will, in time, be able to guess at the meaning of a passage in Greek; but this is about all. An accurate, philosophical, and practical knowledge of its principles will, in this way, seldom be acquired. And wherever a Grammar, in the form of a lecture or treatise upon the subject, designed to be read and studied, but not adapted, or but ill adapted for being committed to memory, is put into the hands of young students, such will seldom fail to be the result.

To remedy this evil and to provide a comprehensive manual of Greek Grammar, adapted to the use of the younger, as well as to the more advanced class of students in our schools

and colleges, and especially of those under my own care, was the original design of publishing this work. To this end the leading principles of Greek Grammar are exhibited in rules, as few and brief as possible, so as to be easily committed to memory, and, at the same time, so comprehensive and perspicuous, as to be of general and easy application. These being first accurately committed to memory, and then constantly applied in the inflection of words, and in analyzing their forms, soon become so thoroughly understood and fixed in the memory as hardly ever to be effaced, and to be always ready afterwards, to account for every form which words in their numerous changes assume, and to solve every difficulty caused by these changes almost without an effort of thought. A student, though young, if thus exercised but for one year or two, has an immense advantage, in the future prosecution of his studies, over those who have not laid the foundation of their success in a thorough course of *drilling*.

Several excellent elementary works on Greek Grammar have been published within the last ten years, by men eminent for talents and learning, and to whose labours I freely own myself under many obligations. But none of these, so far as known to me, have adopted to any great extent the plan just alluded to. To carry out such a plan to a greater extent than has yet been done, has been chiefly aimed at, and it is hoped in some degree attained in the present work. But while the leading and fundamental parts have been reduced to rules brief and easy to be committed to memory by the younger student, a copious illustration of these principles, and of the exceptions and varieties of usage under them, with every thing important to aid the advanced student, has been inserted in its place in smaller type, in the form of Observations and Notes, all of which are numbered for the sake of easy reference.

In the preface to the first edition a full statement was given of the principal sources from which the materials, here collected, were drawn, and which need not here be repeated. Suffice it to say, that I have not hesitated to avail myself of every assistance within my reach, and to gather from every quarter, and especially from the ample stores of German Philologists, whatever appeared suited to my design. The labour of condensing and arranging, and, to borrow a term from the printer's vocabulary, *justifying* the several parts with due regard to harmony and proportion, into one compact whole, has been very great. The first edition extended to a much greater length than was intended. A special object in preparing this edition

has been to reduce the size of the book without impairing its value. To attain this, nearly the whole has been re-written and condensed, some things unimportant have been omitted to make room for others of greater value. The number of paradigms of the declension of nouns, adjectives, and participles has been increased, and the verb has been thrown into the form of a table, so arranged as to present the whole of each voice at once to the view, and to render it equally convenient in studying it to follow either the order of the tenses under each mood, or of the moods under each tense.

I would beg leave in this place to call the attention of students and of teachers, who have not yet examined the subject, to the method of analyzing and forming the tenses of the verb which is here exhibited. No part of Greek Grammar has hitherto proved so puzzling and harassing to the pupil as this. For want of understanding the few simple principles, on which the numerous changes in the form of the verb depend, they appear to him intricate, arbitrary, and incomprehensible to such a degree as to render the prospect of his fully mastering them almost hopeless. That this is owing, in a great measure, to the method of forming the different tenses by deriving one tense from another to which it has some real or fancied resemblance, appears to me beyond a doubt. As there is no foundation in truth for this mode of formation, so almost every writer, following imagination as his guide, has proposed a different theory upon the subject. One, for example, forms the perfect passive from its own future. Another with equal ingenuity forms the future from its own perfect through the medium of the first aorist passive! Another supposes he has simplified the whole matter by deriving every tense in the passive voice from its corresponding tense in the active voice, by making the simple and natural change of  $\psi\omega$  into  $\phi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\xi\omega$  into  $\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\psi\alpha$  into  $\phi\theta\eta\nu$ ,  $\xi\alpha$  into  $\chi\theta\eta\nu$ ,  $\phi\alpha$  into  $\mu\mu\alpha\iota$ ,  $\chi\alpha$  into  $\gamma\mu\alpha\iota$ , and  $\kappa\alpha$  into  $\mu\alpha\iota$ , sometimes into  $\sigma\mu\alpha\iota$ . Another still, in order to arrive, for example, at the first aorist passive, starts with the present active and, by a succession of stages, arrives at the end of his journey thus,  $\sigma\tau\acute{\rho}\epsilon\phi\omega$ ,  $\acute{\epsilon}\sigma\tau\epsilon\psi\alpha$ ,  $\acute{\epsilon}\sigma\tau\epsilon\phi\alpha$ ,  $\acute{\epsilon}\sigma\tau\alpha\mu\mu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\alpha\pi\tau\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\acute{\rho}\alpha\phi\eta\nu$ ; and when he gets there he finds he has missed his way after all, for the first aorist of this verb is not  $\acute{\epsilon}\sigma\tau\acute{\rho}\alpha\phi\eta\nu$  but  $\acute{\epsilon}\sigma\tau\epsilon\phi\theta\eta\nu$ , and to bring him thither, another rule has to be invented nearly as dark as the road he has already travelled; viz. "Verbs which change  $\epsilon$  of the future into  $\omicron$  of the perfect active, and into  $\alpha$  of the perfect passive, take  $\epsilon$  again in the first aorist"; as,  $\acute{\epsilon}\sigma\tau\alpha\pi\tau\alpha\iota$ ,



ἀσπερθεῖν." What can be more perplexing and arbitrary than such a process? It is fortunate for the rising generation that such a system is beginning to pass away, and to Professor Thiersch of Germany must we regard ourselves as chiefly indebted for the deliverance. Throwing aside the complicated systems of rules and exceptions which the above theories had rendered necessary, he directs to the more simple and philosophical method of observing and stating the fact, that the root or stem runs unchanged, or but slightly so, through the whole verb, and that one part differs from another in form, only in the part prefixed and added to the stem, and that in all verbs these parts are nearly the same. Instead, therefore, of forming one tense from another by a process much like the story of "the house that Jack built," every tense is formed at once immediately from its root by simply annexing the proper *Tense-ending* and prefixing the augment in the tenses that require it. Thus for the sake of comparison, instead of the laborious and clumsy process above; in order to form the 1 aor. p. of ἀσπερῶ all that is necessary is to annex the aorist *tense-ending* -θην to the root ἀσπερ, prefixing the augment, and it is done,—you have ἀσπερθεῖν at once; and so it is with every other tense.

The whole system of forming the tenses from the root according to this method is given in about ten lines at the foot of p. 102, and all its modifications as applied to the different classes of mute, pure, and liquid verbs occupy only about three pages, 107—109. By forming the tenses in this way, the Greek verb will be found a simple, regular, and beautiful structure, as all that belongs to the language is. And I hesitate not, again to say, after ten years' further experience, and after repeated examination of other theories, that in my opinion "this method, for beauty, simplicity, and philosophical accuracy greatly surpasses every other system of analysis, and that a more minute, familiar, and certain knowledge of the Greek verb can be obtained with much more ease and in a shorter time by studying it in this way than in any other." If others, however, after examining the subject may be of a different mind, and prefer the method of forming one tense from another, Moor's rules for the formation of the tenses, unquestionably the simplest and most perfect of their kind, will be found at page 299, and can be learned either before or after the paradigm of the verb, as the teacher may direct. Those who adopt this method will, of course, omit from § 81 to § 97, except § 87 and 88 on the augment.

*Hints respecting the method of studying this Grammar.*

Those who have had experience in teaching the Greek language will need no instructions from me how to study this, or any other Grammar which they may think fit to use ; but still a few hints as to the way in which it is intended to be used may not be useless to the young teacher, or to the Student who may be under the necessity of prosecuting his studies without a teacher.

It is by no means intended that the beginner should study, and much less commit to memory, every thing in the book. It is presumed that he comes

English and Latin Grammar with which he is labour. In general, the with the paradigms of that should be attenturately to memory and and familiar. If this is narrassed at every step,

By youth of ordinary of six or seven weeks. ly with a view to fur- ly committed. In this le belonging to its in- y correctly and easily, day will be sufficient pupil is able thoroughly a part of each recita- should be reviewed re- s, till the pupil is able ty minutes. All this

then be proper, and along with this the study of the Grammar taking up the more important parts of what was omitted before, not to commit to memory but study so as to become familiar with them, and be able to refer to them at once when they may be needed. By going over the Grammar two or three times, in this manner, in the course of a year, every part will become connected in the mind with the rules to which these parts belong, so as to be readily recalled by them.

There are two or three points to which it is necessary for the pupil to pay special attention. 1st. *The Rules of Euphony*, § 6. To the Euphony of their language the Greeks paid the greatest attention. In order to avoid the harsh sound which would be the result of certain consonants coming together, they often exchanged a consonant in certain situations for another of more pleasing sound, sometimes they changed their order, sometimes dropped one of them, or inserted another. To this is owing, in part, the apparent irregularity in the flexion of nouns and verbs, which has led to form so many perplexing rules for cases and tenses. The rules of Euphony extend not to the flexion of nouns only, but to the whole structure of their language—to the composition and derivation of their words, and even to the collocation of them in a sentence. These principles are few, thoroughly systematized, and very easy to be comprehended. They are exhibited in the sixth section, and occupy a little less than five pages. This part, and, as fundamental to it, the fourth section should be thoroughly mastered before proceeding to the 3d declension where they will be needed.

Another thing requiring special attention, and of almost equal importance, is the *rules for contraction*. These should be studied in their place after the third declension: § 34–40, or they may be omitted till the second revision. These with the exercises on them occupy about six pages, and should also be thoroughly mastered. These rules account for the changes that take place in the form of a word when vowels concur, as the rules of euphony do in the case of concurrent consonants, and both together are indispensable in order to understand the forms which words almost uniformly assume under the operation of these principles. A perfect readiness in the rules of contraction renders a paradigm of contract verbs entirely unnecessary. Still as some may wish to have such a paradigm, it is furnished in the appendix § 218.

translation in the Appendix § 219, may be worthy of some attention.

I avail myself of this opportunity to return my grateful acknowledgements for the favourable notice taken of the former edition of this work by many eminent scholars, and for the friendly critical hints with which I have been favoured by teachers and others. They will see that these have generally been attended to in this edition. The third edition of the English Grammar has just been published. The Latin Grammar is in a state of forwardness, and will likely be published in the Spring. These three will complete the series of Grammars, English, Latin, and Greek, on the same plan, following the same arrangement, and as near as practicable expressing the definitions and rules in the same language. So that one will be a profitable introduction to another, and the perplexity arising from studying English Grammar by one system, Latin by another, and Greek by one still different, may be avoided.

ALBANY ACADEMY,  
September 25th, 1840. }

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# LIGATURES OR ABBREVIATIONS, in Ancient Greek MSS. & Editions

α,	πρώτῳ,	ω,	ην,	αὐ,	σαῦτα,
α,	αι,	η, ε,	και,	αθ,	σθ,
αλ,	αλ,	η,	κατὰ,	αθ, αθ,	σθαι,
αλλ,	αλλ,	κρ,	κεφαλαίον,	οω,	σπο,
αν,	αν,	μρ,	μαρ,	ω,	σπ,
απο,	απο,	μβ,	μεθ,	σ,	σσ,
αὐτῷ,	αὐτῷ,	μ,	μεν,	ς,	στ,
αὐτῶ,	αὐτῶ,	μν,	μεν,	χ,	σχ,
γ,	γὰρ,	μ,	μετα,	ι, ι,	ται,
γεν,	γεν,	μιν,	μην,	ρ,	ταῖς,
γρ,	γρ,	μω,	μω,	τ, τ,	τήν,
γρ,	γραφεται	οι, ι,	οἶον, ον,	τ, τ,	τῆς,
δ,	δὲ,	ο,	ος,	τ, τ,	το,
δ,	δ,	ο, οδ,	ον, ον,	τ, τ,	τον,
δια,	δια,	οκ,	εκ,	τ, τ, τ,	τοῦ,
δρ,	δρ,	πα, π,	παρ,	οὐ,	τοὺς,
ει,	ει,	πα,	παρα,	τ, τ,	τρ,
ει,	εἰ,	πε,	περ,	τ,	τρο,
ει,	εἶναι,	πε,	περ,	τ, τ,	τρ,
εκ,	εκ,	πρ,	πρ,	τ, τ,	τῶν,
ελ,	ελ, ελλ,	πρα,	πρα,	τ,	ν,
εν,	εν,	πρ,	πρ,	γ,	νι,
εξ,	εξ,	πρω,	πρω,	ω, ν,	νν,
επειδὴ,	επειδὴ,	ρα,	ρα,	ω,	νπ,
επεν,	επεν,	ρι,	ρι,	ωρ,	ὑπερ,
επι,	επι,	ρο,	ρο,	ωρ,	υπο,
ερ,	ερ,	ρω,	ρω,	χ, χ,	χαρι,
εσσι,	εσσι,	σα,	σα,	χ, χ,	χρ,
ευ,	ευ,	σαν,	σαν,	ω,	ω,

# GREEK GRAMMAR.

## PART I.

### ORTHOGRAPHY.

The Greek Alphabet consists of twenty-four Letters, namely :

A, α.	Ἄλφα.	Alpha.	a.
B, β, β̄.	Βῆτα.	Bêta.	b.
Γ, γ, γ̄. <sup>1</sup>	Γάμμα.	Gamma.	g.
Δ, δ.	Δέλτα.	Delta.	d.
E, ε.	Ἐψιλόν.	Epsilon.	ē.
Z, ζ. <sup>2</sup>	Ζῆτα.	Zêta.	z.
H, η.	Ἡτα.	Eta.	ē.
Θ, θ, θ̄.	Θῆτα.	Thêta.	th.
I, ι.	Ἰῶτα.	Iôta.	i.
K, κ. <sup>3</sup>	Κάππα.	Kappa.	k.
Λ, λ.	Λάμβδα.	Lambda.	l.
M, μ.	Μῦ.	Mu.	m.
N, ν.	Νῦ.	Nu.	n.
Ξ, ξ.	Ξί.	Xi.	x.
O, ο.	Ὀμικρόν.	Omikron.	ō.
Π, π, π̄.	Πι.	Pi.	p.
P, ρ.	Ῥῶ.	Rho.	r.
Σ, σ, σ̄. <sup>4</sup>	Σίγμα.	Sigma.	s.
T, τ, τ̄.	Ταῦ.	Tau.	t.
Υ, υ.	Ὶψιλόν.	Upsilon.	u.
Φ, φ.	Φι.	Phi.	ph.
X, χ. <sup>5</sup>	Χι.	Chi.	ch.
Ψ, ψ.	Ψι.	Psi.	ps.
Ω, ω.	Ὠμέγα.	Omega.	ō.

<sup>1</sup> Γ before a vowel like g hard, as in *got*;—before κ, γ, χ, or ξ, it is sounded like ng in *sing*, thus, ἀγγέλος, ἀγκών, pronounced *ang-elos*, *ang-kon*.

<sup>2</sup> Ζ like dz sounded soft, as μερίζω, pronounced *melid-zo*, ζάω, pronounced *dzaō*.

<sup>3</sup> Κ like k or c hard.

<sup>4</sup> Sigma at the end of a word is written σ, not at the end σ̄.

<sup>5</sup> Χ is always a guttural, like the German *ch* in *buch*.

# DIVISION OF LETTERS.

Letters are either *Vowels* or *Consonants*.

## § 1. OF VOWELS.

1. The vowels are seven ; viz.

Two short,	$\epsilon, \circ$ .
Two long,	$\eta, \omega$ .
Three doubtful,	$\alpha, \iota, \upsilon$ .

2.  $\alpha, \iota, \upsilon$ , are called *doubtful*, because they are sometimes short, and sometimes long. Thus,

$\alpha$  in  $\pi\alpha\tau\eta\rho$ , is always short.

$\alpha$  in  $\lambda\alpha\delta\varsigma$ , is always long.

$\alpha$  in  $\lambda\epsilon\rho\eta\varsigma$ , may be either long or short.

There are but five distinct vowel sounds in the Greek language, viz.  $\alpha, \epsilon, \iota, \circ, \upsilon$ . The  $\eta$ , and  $\omega$ , are used to express the lengthened sound of  $\epsilon$  and  $\circ$ . The vowel sounds then may be thus expressed :

Short,  $\epsilon, \circ, \check{\alpha}, \check{\iota}, \check{\upsilon}$ .

Long,  $\eta, \omega, \bar{\alpha}, \bar{\iota}, \bar{\upsilon}$ .

1. A *diphthong*  
If the sound of b  
*Proper diphthong*

*Note 1.* The first  
and the second, the

ound.  
lled a  
hong.  
vowel ;

2. The *Proper*

$\check{\alpha}, \epsilon, \circ$ , with  $\iota$  or  $\upsilon$  subjoined : thus,

from  $\check{\alpha}$  are formed  $\alpha\iota$  and  $\alpha\upsilon$ ,

from  $\epsilon$   $\epsilon\iota$  and  $\epsilon\upsilon$ ,

from  $\circ$   $\circ\iota$  and  $\circ\upsilon$ .

from

3. The *Improper diphthongs* are also six. Three have the Subjunctive vowel  $\iota$  written under ; viz.  $\alpha\iota, \eta\iota, \phi\iota$ . The other three are  $\eta\upsilon, \omega\upsilon, \upsilon\iota$ .

*Note 2.* In the improper diphthongs  $\alpha\iota, \eta\iota, \phi\iota$ , when the prepositive is a capital, the  $\iota$  is written after it ; thus,  $\bar{\alpha}\iota, \bar{\eta}\iota, \bar{\omega}\iota$ .

4. A vowel, preceded by another vowel, with which it does not form a diphthong, is said to be *pure*. Thus, *α* is pure in *γάλα* and *φίληα*; *ος* is pure in *πόλεος*, *ραδιος*, &c.

### § 3. OF THE PRONUNCIATION OF VOWELS AND DIPHTHONGS.

The ancient pronunciation of the Greek vowels and diphthongs cannot now be determined with certainty in all cases. The knowledge we have of it is derived chiefly from Greek words that appear in Latin, and Latin words that appear in Greek;—from imitation of natural sounds, as the bleating of the sheep, or the barking of the dog;—from a play upon words, and other hints of a similar character.

If uniformity in the pronunciation of the Greek is to be aimed at—and it is certainly desirable that it should—the Erasmian method, among all others now in use, seems entitled to preference as a standard, not only on account of its simplicity and perspicuity, but also as having the authority of the ancients, so far as this can be ascertained, decidedly in its favour. It is, moreover, the pronunciation that generally prevails in Europe, and has been adopted in some of the most distinguished schools in America. The whole system is exhibited in the following

TABLE OF			SOUNDS.
Short <i>α</i>	like		<i>ατήρ.</i>
Long <i>ᾱ</i>			<i>ᾱς.</i>
Short <i>ε</i>			<i>ένος.</i>
Long <i>η</i>			<i>ήρ.</i>
Short <i>ι</i>			<i>να.</i>
Long <i>ῑ</i>	<i>i</i>	machine,	as <i>Ἰλιον, χίλος</i>
Short <i>ο</i>	<i>o</i>	not,	as <i>τόνος.</i>
Long <i>ω</i>	<i>o</i>	note,	as <i>φῶς.</i>
Short <i>υ</i> as French	<i>ũ</i>	tu,	as <i>μάρτυρ.</i>
Long <i>υ</i> as French	<i>ũ</i>	une,	as <i>κυνός.</i>
<i>αι</i> like	<i>i</i>	fire, or aye,	as <i>τύπαι.</i>
<i>ει</i>	<i>i</i>	fine,	as <i>τύπει.</i>
<i>αυ</i>	<i>ou</i>	our,	as <i>αὐτός.</i>
<i>ευ</i>	<i>eu</i>	feud,	as <i>εὐρέ.</i>
<i>οι</i>	<i>oi</i>	soil,	as <i>οί.</i>
<i>ου</i>	<i>ou</i>	ragout,	as <i>οὐτός.</i>
<i>υι</i>	<i>ui</i>	quick, or we,	as <i>υῖος.</i>

## § 4. OF CONSONANTS.

1. The simple consonants are either *mutes* or *semi-vowels*.

2. The mutes are nine, and are divided into three classes, according to their strength; viz.

Smooth,	$\pi$ , $\kappa$ , $\tau$ .
Middle,	$\beta$ , $\gamma$ , $\delta$ .
Aspirate,	$\phi$ , $\chi$ , $\theta$ .

3. By *strength* is meant the force of voice, or of breathing requisite in pronouncing, which is different in each of the above classes,—the *smooth* mutes requiring the least, the *aspirates* the greatest, and the *middle* a degree of force intermediate between the other two.

4. Each smooth mute has its own middle and aspirate, and these three are called mutes of the *same sound*, or of the *same order*, because they are pronounced by the same organ; thus,

*Π*-mutes, or labials,  $\pi$ ,  $\beta$ ,  $\phi$ .

*Κ*-mutes, or palatals,  $\kappa$ ,  $\gamma$ ,  $\chi$ .

*Τ*-mutes, or dentals,  $\tau$ ,  $\delta$ ,  $\theta$ .

*Obs.* In mutes of the *same sound*, one is frequently changed for another.

5. The semi-vowels are five,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ,  $\varsigma$ . Of these  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , are called *liquids*, because they readily unite with, or *flow* into, the sound of other consonants.

6. The double consonants are three,  $\psi$ ,  $\xi$ ,  $\zeta$ ; and are formed from the three orders of mutes with  $\varsigma$ ; thus,

$\pi$ , $\beta$ , $\phi$ ,	} with $\varsigma$ makes	$\psi$ , $\xi$ , $\zeta$ ,	} equivalent to	$\left. \begin{array}{l} \text{ps.} \\ \text{x.} \\ \text{z.} \end{array} \right\}$
$\kappa$ , $\gamma$ , $\chi$ ,				
$\tau$ , $\delta$ , $\theta$ ,				

7. In the declension of nouns and verbs, when a  $\pi$ -mute, or a  $\kappa$ -mute, would be followed by  $\varsigma$ , the double consonant  $\psi$  or  $\xi$  is substituted; thus, instead of  $\pi\alpha\rho\alpha\beta\varsigma\iota$  or  $\pi\lambda\epsilon\kappa\varsigma\omega$ , must be written  $\pi\alpha\rho\alpha\psi\iota$ ,  $\pi\lambda\epsilon\xi\omega$ , &c. But a  $\tau$ -mute, coming before  $\varsigma$ , must be rejected; thus, for  $\alpha\nu\acute{o}\tau\omega\varsigma$  must be written  $\alpha\nu\acute{o}\tau\omega$ , &c. § 6. 8.

8. In like manner a double consonant may be resolved into the mute from which it is formed, and  $\varsigma$ ; thus,

$\psi$	may be resolved into $\pi\varsigma$ , $\beta\varsigma$ , or $\phi\varsigma$ .
$\xi$	into $\kappa\varsigma$ , $\gamma\varsigma$ , or $\chi\varsigma$ .
$\zeta$	into $\tau\varsigma$ , $\delta\varsigma$ , or $\theta\varsigma$ .

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the  $\varsigma$  from the mute with

which it is combined ; thus, *καλλα*, by dropping the *ς* becomes *καλλα* ; *κόραξ* becomes *κόρα* ; and so of other combinations.

## § 5. OF SYLLABLES.

A Syllable is a distinct sound, forming the whole of a word, or so much of it as can be sounded at once. To these belong certain marks and characters ; as,

### 1. ACCENTS.

Accents are used to regulate the tone of syllables over which they are placed. They are three : the *acute* (´), the *grave* (`), and the *circumflex*, which was first marked ^, then ^, and lastly ~.

The *acute* is placed on one of the three last syllables of a word, and indicates that the tone of the syllable is to be raised or sharpened ; as, *τύπτω*, *I strike*.

The *grave* is never placed but on the last syllable, and indicates that its tone is to be lowered ; as, *τιμή*, *honor*.

The *circumflex* is placed on a long vowel or a diphthong, in one of the two last syllables, and unites the force of both the former, by first raising and then depressing the tone of the syllable ; as, *ποιῶ*.

### 2. SPIRITUS OR BREATHINGS.

The *Spiritus*, or *breathings*, are two ; the *asper*, or *rough* breathing, marked (´) ; and the *lenis*, or *soft* breathing, marked (˘).

The *spiritus asper* has the force of the Latin H ; thus, *ἥμα* is pronounced *Hama*.

*Note.* Anciently H was the mark for the aspirate, in Greek, as it is in Latin ; thus, *ἑκατόν* was written *HEKATON*.

The *spiritus lenis* only indicates that the *spiritus asper* is not to be used. These marks are used as follows :

1st. A vowel or diphthong, beginning a word, has always a *spiritus*. In the diphthong it is placed over the *second vowel* ; as *ἥμα*, *ἔγω*, *εὐρεῖ*, *οὗτος*.

2d. *υ*, or *φ*, beginning a word, has always the *spiritus asper*.

3d. *ρ* in the middle of a word, if single, has no *spiritus*, but if doubled, the first has the *spiritus lenis*, and the second the *spiritus asper* ; as *πόρρω*, *porrho*

## 3. THE ÆOLIC DIGAMMA.

The Æolic dialect, the most ancient form of the Greek language, had no *spiritus asper*, and it is seldom used in the Ionic. The want of it, in the former, was compensated, in all words beginning with a vowel, by a species of aspirate, now called THE ÆOLIC DIGAMMA.

This was originally a full and strong consonant having the sound of the Latin F or V. It was called *digamma*, because its form (F) was that of a double Γ. It is thought to have been used by the ancients before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, οἶνος, ἔαρ, ἦς, ἄς, αἶων, ἄορος, ὄον, and the like, were written, or pronounced as if written, Fοῖνος, Fἔαρ, Fἦς, ὀFἦς, αἰFῶν, ἄFορος, ὠFῶν, from which the Latin *vinum*, *ver*, *vis*, *ovis*, *ævum*, *avernus*, *orum*, &c., were evidently derived before the digamma disappeared. Between two vowels it was at length softened down, and even with the Æolians passed into *υ*. Thus we have αὐτή, αὐώς, for the common ἀτή, ἠώς. This accounts for the form of some words in the Attic and common dialects in which the digamma, softened into *υ*, still remains, especially where followed by a consonant. Thus the ancient χέFω passed into χεύω, and lastly into χέω, which still retains in the 1st fut. χεύσω, the softened form of the ancient χέFσω. So κλαίω, Attic κλάω, has in the 1st fut. κλαύσω. In like manner νᾶες, the plural of ναῦς, still retains in the dative ναύσι, the softened form of the ancient ναFσι.

4. The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as ἀλλ' ἐγώ for ἀλλὰ ἐγώ. This is done when the following word begins with a vowel, and in compounds when the first part ends, and the last begins with a vowel. § 6. 3. 1. Sometimes the *diphthongs* are elided by the poets; as, βούλομ' ἐγώ for βούλομαι ἐγώ; and sometimes after a long syllable the initial vowel is cut off from the following word; as, ὦ' γαθῆ for ὦ γαθῆ.

*Exc.* Instead of the apostrophe, or cutting off the final vowel, the concurring vowels are sometimes contracted; as, προδργον for προδ ἔργον; καx for καὶ ἐκ.

*Note.* The union, or contraction of such words, is indicated by the *spiritus* being placed over the vowel, at the place of junction, as in the preceding examples.

5. The *Diastole* is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, τό,τε, and *this*, to distinguish it from τότε, *then*; ὃ,τι, *what*, to distinguish it from ὅτι, *because*. Sometimes they are written apart, without the comma; thus, τό τε, ὃ τι.

6. The *Diæresis* (¨) is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, αῖς, *a sheep*, πραῦς, *mild*, pronounced *o-is*, *pra-us*.

7. The figures affecting syllables are as follows:

1st. *Prosthēsis* is the prefixing of one or more letters to the beginning of a word; as, σμικρός for μικρός, ἐλκοσι for εἰκοσι.

2d. *Paragoge* is the adding of one or more letters to the end of a word; as, ἦσθα for ἦς; τοῖσι for τοῖς.

3d. *Epenthēsis* is the insertion of one or more letters in the body of a word; as, ἔλλαβς for ἔλαβς; ὀπότερος for ὀπότερος.

4th. *Syncope*, is the taking away of one or more letters from the body of a word; as, ἦλθον for ἡλυθον; ἐσφάμην for ἐσφραδάμην.

5th. *Apharesis* is the cutting off of one or more letters from the beginning of a word; as, στερροπή for ἀστεροπή; ὀρετή for ἑορετή.

6th. *Apocope* is the cutting off of one or more letters from the end of a word; as, δῶ for δῶμα; Ποσειδῶ for Ποσειδῶνα.

7th. *Tmesis* is when the parts of a compound word are separated by an intervening word; as, ὑπὲρ τινὰ ἔχειν for ὑπερέχειν τινά.

8th. *Metathesis* is the transposition of letters and syllables; as, ἔπραθον for ἔπαρθον; ἔδρακον for ἔδαρκον; κάρτος for κράτος.

*Obs.* The Ionians, by a species of Metathesis, change the breathing in a word; as, κισθῶν for χισθῶν; ἐνθαῦτα for ἐνταῦθα.

## § 6. EUPHONY.

In combining their letters into words, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they carefully avoided every concurrence of consonants not easily pronounced to-



gether. The means by which this is effected may be summed up in the following

### RULES OF EUPHONY.

(It is of great importance for the student to be very familiar with the following rules, and expert in applying them, before he enters on the 3d declension, as they are then required in almost every step. To aid him in this, a table of exercises is subjoined, in which he should practise till he can correct the orthography, and give the rule with the greatest ease and readiness.)

1. Words ending in *σι*, and verbs of the third person in *ε* and *ι*, add *ν* to the termination before a vowel, or before a pause; as,

*Πᾶσιν εἶπεν εμείνοις*, for *πᾶσι εἶπε ἐκ*; also to the diphthong *αι*, in the pluperfect indicative active;—the word *εἴκοσι*, (*twenty*), and the adverbs *πέρυσι*, *παντάπασι*, *νόσφι*, *πρόσθε*, *δπισθε*, *κε* and *νυ*. This was called by grammarians *ν ἐφέλκυστικόν*, because by preventing the hiatus between two vowels it, as it were, *draws* the second vowel to the first. Among the poets it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes by the Attic prose writers to give energy to the tone.

*Obs.* 1. Sometimes *ς* is added, on the same principle; thus, *οὐτω* becomes *οὐτως*. Also the particle *οὐ* is changed into *οὐκ* before a vowel, and into *οὐχ* before an aspirated vowel.

2. When two mutes of a *different sound* come together, they must be of the *same strength*; i. e. they must be both *smooth*, or both *middle*, or both *aspirate*; as *ἐπτά*, *ἄδελον*, *ἄχθος*.

If, by derivation or declension, two mutes of different strength would come together, the former must take the class of the latter; thus, the terminations *-τος*, *-δην*, *-θεις*, with *γράφω*, the *ω* being omitted, form *γραπτός*, *γράβδην*, *γραφθεις*; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus in *ἐπτά* and *δκτώ*, if the *τ* be changed into *δ*, the *π* and *κ* must be changed into *β* and *γ*; as, *ἐπτά*, *ἑβδομος*; *δκτώ*, *ογδόος*.

3. A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

1st. In the composition of words; thus, from *ἐπ'* and

ἡμέρα comes ἐφ' ἡμέρας. So from ἐπρά, by apostrophe, ἐπρ', and ἡμέρα comes ἐφ' ἡμέρας; from κατὰ and εἶδω, καθεύδω, &c.

2d. When words stand together in a sentence; thus, ἐφ' ἡμῖν, καθ' ἡμᾶς, ἀφ' οὗ, &c.

3d. When words are united by contraction; thus, τὸ ἰμάτιον united become θοιμάτιον; τὸ εἶσπον, θάταρον, &c.

N. B. The middle mute δ is never changed before an aspirated vowel; as, οἶκαδ' ἰκέσθαι; and θ and γ only before -ά, and εἰν in forming the perfect and pluperfect active, § 86 Obs. 2—Ex is never aspirated.

4. When two successive syllables would begin with an aspirate, the first is changed into its own smooth; thus,

Πεφίληκα, not φεφίληκα; θρίξ, Gen. τριχός, not θριχός; so from the root θρεχ the verb is τρέχω, not θρέχω; from θρεφ, τρέφω, not θρέφω; and from ἔχ, ἔχω not ἔχω. (See below, Obs. 3.) In like manner from θαφ, the root of θάπτω, (R. 2.) is derived τάφος, &c.

EXCEPTIONS. To this rule there are five exceptions; viz.

Exc. 1. Compound words generally; as, δριμοθήρας, ἐφυφῆ.

Exc. 2. φ or χ before θ; as, φάθι, χυθῆναι.

Exc. 3. When one of the aspirates is joined with another consonant; as, θαφθεις, ἀπέφθιτον, πυθέσθαι, (but the rule holds when φ follows the first aspirate, as above in τρέχω not θρέχω.)

Exc. 4. If the second aspirate has been occasioned by a spiritus asper following it; as, ἔθηχ' ὁ ἄνθρωπος for ἐθηκ'; πέφευχα for πέφευγ-ά; and so of others.

Exc. 5. When the second aspirate belongs to the adverbial terminations θεν or θι; as, πανταχόθεν, Κορινθίθι.

Obs. 2. Of three aspirates beginning successive syllables, the first only is changed; as, τέθαφα for θέθαφα.

Obs. 3. When the first of two aspirates is the spiritus asper it is changed only before χ; thus, ὄθεν, ὄθι, ἦφα, &c., preserve the spiritus asper before the aspirates θ and φ, but ἔχω must be changed into ἔχω.

Obs. 4. When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, ἔχω, 1st fut. ἔξω; τρέχω, θρέξω; τρέφω, θρέψω; and the derivatives θρεπτός, θρεπτικός, &c.

Obs. 5. The second of two aspirates is seldom changed. If

is always done, however, in imperatives in  $\theta$ ; as,  $\tauίθετι$ ,  $τίφθῃτι$ ; for  $\tauίθεθι$ ,  $τίφθῃθι$ .

*Obs.* 6. A mute may be doubled, but if it be an aspirate, the first is changed into its own smooth; as,  $Ἄτιθις$ , not  $Ἀθθις$ ;  $Βάκχος$ , not  $Βάχχος$ ;  $Ματθαῖος$  not  $Μαθθαῖος$ ;  $Σαπφώ$  not  $Σαφφώ$ .

5. P at the beginning of a word is doubled when a short vowel is prefixed; as,

$ῥίπτω$ ,  $ἔρρῑπτον$ ;  $ᾠρρῑπής$  from  $\alpha$  and  $ῥέπω$ ;  $παρρῑφῶς$  from  $περρ$  and  $ῥέω$ .

## 1. THE MUTES BEFORE $\Sigma$

6. A  $\pi$ -mute ( $\pi$ ,  $\theta$ ,  $\phi$ ,) before  $\sigma$ , unites with it and forms  $\psi$ ; as,

$λείπω$ ,  $λείπσω$ , written  $λείψω$ .

7. A  $\kappa$ -mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ,) before  $\sigma$ , unites with it and forms  $\xi$ ; as,

$ἦκω$ ,  $ἦκσω$ , written  $ἦξω$ .

8. A  $\tau$ -mute ( $\tau$ ,  $\delta$ ,  $\theta$ ,) before  $\sigma$ , is rejected; as,  $σώμασι$  for  $σώματσι$ ;  $ᾤσω$  for  $ᾤδσω$ ;  $δρῖσι$  for  $δρῖθσι$ .

## II. THE MUTES BEFORE $M$ .

9. A  $\pi$ -mute before  $\mu$ , is changed into  $\mu$ ; thus,

for  $τέτυπμαι$ ,  $τέτριδμαι$ ,  $γέγραφαμ$ ,  
write,  $τέτυμμαι$ ,  $τέτριμμαι$ ,  $γέγραμμαι$ .

10. A  $\kappa$ -mute before  $\mu$  is changed into  $\gamma$ ; thus,

for  $πέπλεκαμ$ ,  $βέβρεχαμ$ ,  
write  $πέπλεγαμ$ ,  $βέβρεγαμ$ .

Hence  $\gamma$  before  $\mu$ , remains unchanged; as,  $λέλεγμαι$ .

11. A  $\tau$ -mute before  $\mu$ , is changed into  $\sigma$ ; thus,

for  $ἦνυτμαι$ ,  $ἦφειδμαι$ ,  $πέπειθμαι$ ,  
write  $ἦνυσμαι$ ,  $ἦφεισμαι$ ,  $πέπεισμαι$ .

*Obs.* 7. To these rules there are some exceptions in substantive forms, as,  $ἀκμή$ , not  $ἀγμή$ ;  $πότμος$ , not  $πόσμος$ .

## III CHANGES OF THE LETTER Ν.

12. Ν, before a π-mute, and also before ψ, is changed into μ; thus,

for λωπάνω, λαμβάνω, ἐμφός, ἐνψυχος,  
write λιμπάνω, λαμβάνω, ἐμφός, ἐμψυχος.

13. Ν, before a ξ-mute, and also before ξ, is changed into γ; thus,

for ἔνκειμαι, φυνγάνω, τυγχάνω, πλένξω,  
write ἔγκειμαι, φυγγάνω, τυγχάνω, πλάγξω.

14. Ν, before a τ-mute, remains unaltered; as,  
ἐντός, συνδέω.

15. Ν, before another liquid, is changed into the same; thus,

for ἐνμένω, συνλαμβάνω, συνγράφτω,  
write ἐμμένω, συλλαμβάνω, συβγράφτω.

16. Ν, before σ or ζ, is usually rejected; thus,  
not δαίμονσι, συνζυγία; but δαίμοσι, συζυγία.

Obs. 8. Ν is retained before σ only in a few words; as, τρώς, ἔλμινς, πέφανσαι. In συν before σ, followed by a vowel, it is changed into σ; thus, συσσεύω, συσσιτία. Εν retains the ν before ρ, σ, ζ.

## IV. OF THE LETTER Σ.

17. When σ would stand between two consonants, it is rejected; thus,

λελείπ-σθων, τετριβ-σθαι, λεγέγ-σθωσαν.  
without σ, λελείπ-θων, τετριβ-θαι, λελέγ-θωσαν.  
combined, λελείφθων, τετριφθαι, λελέχθωσαν.

And so from ἡγγέλσθαι, ἡγγέλθαι; from πέφανσθον, πέφαν-  
θον, or πέφασθον.

Obs. 9. Also when σ by inflection comes before σ, one of them is rejected; as,

Perf. 2d. Sin. ἐσκεύασ-σαι. Plup. ἐσκεύασ-σο.  
become ἐσκεύασαι. ἐσκεύασο.

18. When both  $\nu$  and a  $\tau$ -mute together, are cast out before  $\sigma$ ,  $\epsilon$  preceding it is changed into  $\epsilon\iota$ ,  $o$  into  $ou$ , and a doubtful vowel is lengthened; but  $\eta$  and  $\omega$  remain unchanged; thus,

τυφθεντις becomes τυφθεῖς;	τυψαντις becomes τύψαις;
σπενδω σπείσω;	γιγαντις γίγαις;
λεοντις λέωσι;	δεικνυντις δεικνῦσι;
τυπιοντις τύπτουσι;	τυπωντις τύπτωσι.

*Obs.* 10. In some instances, and perhaps always in the nominative, this alteration takes place when  $\nu$  only has been rejected; thus, from  $\epsilon\nu\varsigma$ ,  $\tauαλᾶνς$ ,  $μελᾶνς$ , come  $\epsilon\iotaς$ ,  $τάλας$ ,  $μέλας$ .

19. When two consonants meet, which are not easily pronounced together, the pronunciation is sometimes relieved by inserting a third consonant between them; thus,

$\alpha\nu\rho\delta\varsigma$ , by syncope for  $\alpha\nu\rho\epsilon\delta\varsigma$ , is relieved by inserting  $\delta$ ; as,  $\alpha\nu\delta\rho\delta\varsigma$ . Sometimes by a metathesis, or transposition of letters; as,  $\epsilon\pi\rho\alpha\theta\omicron\nu$  for  $\epsilon\pi\alpha\rho\theta\omicron\nu$ .

20. TABLE of words to be corrected according to the foregoing rules.

(Let the pupil always give the rule for the correction.)

ἔλιπε δν	ἔθηκ' δ	ᾔθμαι	λείπω	λήβω
φασί εκ—	φέφακα	συνπλέκω	σύνγονος	ἐπράγθην
ἔλεγε οδς	θέθεικα	ἐνβαίνω	ἐνχέω	ἐνβάλλω
εἴπε	ἄγσει	συνφέρω	συνξέω	τύπιοντις
παισι	πλέκω	ἐνψυχος	ἐνλείπω	τυπθέντις
εἰσι	ἄφσαι	ἐνκλίνω	συνμένω	πένθομαι
νόσφι	πείθω	χέχρημαι	συνρέω	λέοντις
τυπθῶ	ἀνυσον	ἔχαις	σύνληψις	ἰσταεσις
θάπτω	λέλεπμαι	ἄθθις	τύψθαι	κρῶτιω

## § 7. PUNCTUATION.

The marks of *punctuation* in Greek are, the comma (,); the colon and semi-colon (:); the period (.); and mark of interrogation (;).

## PART II.

### ETYMOLOGY.

**ETYMOLOGY** is that part of Grammar which treats of the different sorts of words, their various modifications, and their derivations.

#### § 8. OF WORDS.

1. Words in respect of their *Formation* are either *Primitive* or *Derivative*, *Simple* or *Compound*.

A *Primitive* word is one that comes from no other ; as, *παῖς*, *ἀγαθός*.

A *Derivative* word is one that is derived from another word ; as, *παιδεία*, *ἀγαθότης* ; from *παῖς*, *ἀγαθός*.

A *Simple* word is one that is not combined with any other word ; as, *βάλλω*.

A *Compound* word is one that is made up of two or more simple words ; as, *ἐκβάλλω*, from *ἐκ* and *βάλλω*.

2. Words in respect of *Form* are either *Declinable* or *Indeclinable*.

A *Declinable* word is one subject to certain changes of termination, to express the different relations of gender, number, case, person, &c.,—usually termed in grammar *Accidents*.

*Obs.* 1. In every declinable word there are at least two parts, the *root* or basis, and the *termination*. The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied by inflection to produce these different forms.

*Obs.* 2. The inflection of nouns, adjectives, pronouns, and participles, is called *Declension*, that of verbs, *Conjugation*.

An *Indeclinable* word is one that is subject to no change of termination.

3. In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech*.

## § 9. PARTS OF SPEECH.

The Parts of Speech in the Greek language are eight; viz. 1. *Noun* or *Substantive*, *Adjective*, *Article*, *Pronoun*, and *Verb*, declined. 2. *Adverb*, *Preposition*, and *Conjunction*, undeclined.

*Obs.* 1. The participle, which in some Grammars is considered a distinct part of speech, is properly a modification of the verb, and may, therefore, be considered as a part of it.

*Obs.* 2. In Greek, the interjections are considered by most Grammarians as adverbs.

## § 10. OF THE NOUN.

A NOUN, or SUBSTANTIVE, is the name of any person, place, or thing. They are of two kinds, *Proper* and *Common*.

1. A *Proper Noun* is the name applied to an individual only; as, Ὅμηρος Ἀθήναι; *Homer, Athens*.

Among these may be included,

*Patronymics*, or those which express one's parentage or family; as, Πριὰμίδης, the son of Priam.

*Gentile*, or *Patrial*, which denote one's country; as, Ἀθηναῖος, an Athenian.

2. A *Common Noun* is a name applied to all things of the same kind; as, ἀνὴρ, οἶκος, βιβλος, a man, a house, a book. Under this class may be ranged,

1st. *Collective nouns*, or nouns of multitude, which signify many in the singular number; as, λαός, people.

2d. *Abstract nouns*, or the names of qualities; as, ἀγαθότης, goodness.

3d. *Diminutives*, or nouns which express a diminution in the signification of the nouns from which they are formed; as, παιδίον, a little boy; from παῖς.

4th. *Amplificative nouns*, or those which denote an increase in the signification of the nouns from which they are formed as, κεφάλων, a person who has a large head; from κεφαλή.

## § 11. ACCIDENTS OF THE NOUN.

To the Greek noun belong the Accidents of *Gender*, *Number*, and *Case*.

1. **GENDER** means the distinction of nouns with regard to sex. There are three genders, *Masculine*, *Feminine*, and *Neuter*.

Of some nouns the gender is determined by their *signification*;—of others by their *termination*.

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender belongs to all nouns which are neither masculine nor feminine.

Nouns which denote both males and females are said to be of the *Common* gender, i. e. they are both masculine and feminine.

The gender of nouns not determined by their signification is usually to be ascertained by their termination, as will be noticed under each declension.

*Obs. 1.* In Greek lexicons and grammars, the gender is indicated by the article; viz. *ὁ* indicates the masculine, *ἡ* the feminine, and *τὸ* the neuter; as, *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ ζῷον*, the animal.

2. **NUMBER** is that property of a noun by which it expresses one or more than one. Greek nouns have *three* numbers, the *Singular*, *Dual*, and *Plural*.

The Singular denotes *one*; the Plural *more than one*.

The Dual denotes *two*, and is most commonly used in speaking of those things which are produced, or are usually spoken of in pairs.

*Obs. 2.* In the oldest state of the Greek language the *dual* is not used. It is not found in the Æolic dialect—in the New Testament—in the Septuagint, nor in the Fathers. It is most common in the Attic dialect, in which, however, the plural is often used instead of it.

3. **CASE** is the state or condition of a noun with respect to the other words in a sentence.



Greek nouns have five cases, the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

1st. The *Nominative* case denotes the name of an object simply, or as that of which something is affirmed.

2d. The *Genitive* connects with the name of an object, the idea of separation, origin, possession.

3d. The *Dative* represents the thing named, as that to which something is added, or to or for which something is said or done.

4th. The *Accusative* represents the thing named, as affected or acted upon by something else, and also as the object to which something tends or relates.

5th. The *Vocative* is used when persons or things are addressed.

Obs. 3. The *Ablative* case is not used in Greek as in Latin. Its place is supplied by the genitive and dative.

Obs. 4. All the cases except the nominative, are called *oblique cases*.

## § 12. OF DECLENSION.

DECLENSION is the mode of changing the terminations of nouns, adjectives, &c.

Words declined by cases consist of two parts,—the *Root* and *Termination*.

The *Root* is that part which remains unchanged by inflection, except as required by the rules of euphony. It consists of all that precedes the termination in the genitive singular; thus, Gen. *τιμ-ης*, *λόγ-ου*, *λάμπαδ-ος*. Roots. *τιμ*, *λογ*, *λαμπαδ*.

The *TERMINATION* is that part which, by its changes, indicates the different cases and numbers.

Nouns, &c. are declined by annexing the terminations or case-endings to the root. Except the accusative in *ν*, of the third declension, § 24.

In Greek there are three declensions corresponding to the first, second, and third in Latin. They are distinguished as follows:

The *first* declension has the genitive in *ας*, or *ης*, from feminine nominatives; or in *ου* from masc. nom. in *ας* or *ης*.

The *second* has the genitive in *ου*, from *ος* or *ον*.

The *third* has the genitive in *ος* whatever be the nominative.

The difference between these declensions will be seen at one view in the following:

*Table of Terminations.*

<i>First Declension.</i>	<i>Second.</i>	<i>Third.</i>
Nom. α, η, ας, ης,	ος, neut. ον,	α, ι, υ, ω, ς, ξ, ϑ, ζ, ψ,
Gen. ᾱς, ης, ου, ου,	ου,	ος,
Dat. α, η, α, η,	φ,	ι,
Acc. αν, ην, αν, ην,	ον,	α, Exc. as § 24, § 13, 2.
Voc. α, η, α, η.	ε, neut. ον.	like nom. Exc. as § 25.
Dual.		
N. A. V. α,	ω,	ε,
G. D. αιν.	οιν.	οιν.
Plural.		
Nom. αι,	οι, neut. α,	ες, neut. α,
Gen. ῶν,	ῶν,	ῶν,
Dat. αις,	οις,	σι,
Acc. ας,	ους, neut. α,	ᾱς, neut. α,
Voc. αι.	οι, — α.	ες, neut. α.

§ 13. DECLENSION OF NOUNS.

GENERAL RULES.

1. The vocative for the most part in the singular, and always in the plural, is like the nominative.
2. Nouns of the neuter gender have the nominative, accusative, and vocative alike; and these cases in the plural end always in α.
3. The dative singular ends always in ι, either annexed or written under.
4. The nominative, accusative, and vocative dual are alike; so also the genitive and dative.

§ 14. FIRST DECLENSION.

The First Declension has four terminations, two feminine, η, α; and two masculine, ης, ας.

*Paradigm of Nouns in η; τιμή, honour.*

Sing.	Dual.	Plural.
N. V. τιμ-ή,	N. A. V. τιμ-ά, G. D. τιμ-αῖν.	N. V. τιμ-αι,
G. τιμ-ῆς,		G. τιμ-ῶν,
D. τιμ-ῇ,		D. τιμ-αῖς,
A. τιμ-ήν.		A. τιμ-άς.

## § 15. SPECIAL RULES FOR FEMININE NOUNS.

1. Nouns in  $-α$  have the accusative singular in  $-αν$ .

2. Nouns in  $-α$  pure\* and  $-ρα$ , retain  $α$  in all the cases of the singular.

*Obs.* To these may be added a few words ending in  $δα$ ,  $θα$ , and  $α$  circumflex; and a very few in  $λα$  and  $μα$ , in which cases  $α$  is always long; as, *Φιλομήλα*, Gen. *Φιλομήλας*, &c.

## EXAMPLES.

N.V. <i>Μοῦσ-α</i> , a muse.	N.V. <i>φιλι-α</i> , friendship.	N.V. <i>ἡμέρ-α</i> , a day.
G. <i>Μούσ-ης</i> ,	G. <i>φιλι-ας</i> ,	G. <i>ἡμέρ-ας</i> ,
D. <i>Μούσ-η</i> ,	D. <i>φιλι-α</i> ,	D. <i>ἡμέρ-α</i> ,
A. <i>Μοῦσ-αν</i> .	A. <i>φιλι-αν</i> .	A. <i>ἡμέρ-αν</i> .

*Note.* In the dual and plural all nouns are declined like *τιμή*.

## § 16. SPECIAL RULES FOR MASCULINE NOUNS.

1. Nouns in  $-ης$  and  $-ας$  have the genitive in  $ου$ ; and lose  $ς$  in the vocative.

*Obs.* 1. Some nouns in  $ας$  have the genitive in  $ου$  or  $α$ ; as, *πατρακίολας*, gen. *πατρακίολου*, or *πατρακίολα*, a parricide. Some have  $α$  only; as, *Θωμάς*, gen. *Θωμά*, *Thomas*.

2.  $-εης$  has  $α$  in the vocative; but  $-στης$  has either  $η$  or  $α$ ; as,

*Ποιητής*, voc. *ποιητά*; *ληστής*, voc. *ληστή* or *λησιά*.

*Obs.* 2. Also nouns denoting a people or nation; as, *Πέρσης*, a Persian; compounds in  $-νης$ ; derivatives from *μετρῶ*, *πολῶ*, and *τριβῶ*. Also *λάγνης*, *Μεναιχμης*, and *Πυρραιχμης*, have the vocative in  $α$ .

3. In the other cases masculine nouns are declined like the feminine, to which their terminations correspond.

\* i. e.  $α$  after  $δ$  vowel, (§ 2. 4.)

## EXAMPLES.

## Singular.

<i>Atrides.</i>	<i>Citizen.</i>	<i>Youth.</i>	<i>Pythagoras.</i>
N. 'Ατρειδ-ης,	πολιτ-ης,	νεανί-ας,	Πυθαγόρ-ας,
G. 'Ατρειδ-ου,	πολιτ-ου,	νεανί-ου,	Πυθαγόρ-ου,
D. 'Ατρειδ-η,	πολιτ-η,	νεανί-α,	Πυθαγόρ-α,
A. 'Ατρειδ-ην,	πολιτ-ην,	νεανί-αν,	Πυθαγόρ-αν,
V. 'Ατρειδ-η.	πολιτ-α.	νεανί-α.	Πυθαγόρ-α.

## Dual.

N. }	'Ατρειδ-α,	πολιτ-α,	νεανί-α,
A. }			
V. }	'Ατρειδ-αιν,	πολιτ-αιν.	νεανί-αιν.
G. }			
D. }			

## Plural.

N. 'Ατρειδ-αι,	πολιτ-αι,	νεανί-αι,
G. 'Ατρειδ-ῶν,	πολιτ-ῶν,	νεανί-ῶν,
D. 'Ατρειδ-αις,	πολιτ-αις,	νεανί-αις,
A. 'Ατρειδ-ας,	πολιτ-ας,	νεανί-ας,
V. 'Ατρειδ-αι.	πολιτ-αι.	νεανί-αι.

*Obs.* Since the termination -ης, belongs also to the 3d declension, it may be observed, that to the 1st pertain the nouns in -ίδης, -άδης; as, *Θουκυδίδης*, *Ἀλκιβιάδης*; the names of nations; as, *Σικελιώτης*. Nouns in -της, derived from verbs; as, *ποιητής* from *ποιέω*: compounds from *ὀνοῦμαι*, *I buy*; *μετρέω*, *I measure*; *τρίβω*, *I rub, wear, train*; *πωλῶ*, *I sell*; and from words of this declension; e. g. *Ὀλυμπιονίκης*, from *νίκη*; *ἀρχεδίκτης*, from *δίκη*.

## § 17. DIALECTS OF THE FIRST DECLENSION.

Besides the regular terminations exhibited in the paradigms, many words are found in different cases inflected according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, Æ. *Æolic*. But the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as exam-

ples, but it is not to be inferred that each part of them will be actually found in the Greek authors.

### Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
ιμ-η D. ά,	-ης, D. άς.	-ῃ, D. ᾗ.	-ην, D. άν.	-η, D. ά.
μοσ-α I. η.	-ης, D. άς.	-ῃ, D. ᾗ.	-αν, I. ην.	-α, I. η.
φιλία I. ης.	-ας, I. ης.	-α, I. η.	-αν, I. ην.	-α, { A. άς.
Πυθαγόρ-ας, I. ης.	I. εω.	-α, I. η.	-αν, I. ην.	-α, { I. η.
Ιππότη-ης { D. άς.	-ου, D. α.	-ῃ, D. ᾗ.	-ην, { I. εα.	-α, A. ης.
{ A. α.	{ A. αο.		{ D. αν.	

### Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-αι -ων	I. έων. D. αν, & ων. A. άων.	-αῖς, I. ῃς, & ῃσι. D. & A. αῖσι.	-ας, { I. έας. A. αῖς.	-αι.

Thus, *μητιέτης*, *Æ. μητιέτα*, a wise person; *Πηλεΐδου*, *I. Πηλεΐδew*, of Pelides; *Αἰνέου*, *Æ. Αἰνέαιo*, of *Æneas*; *Θηβαῖς*, *I. Θηβῆς*, or *Θηβῆσι*, in Thebes; *όλοῦ*, *I. όλοῇ*, pernicious; *χρυσέα*, *I. χρυσέῃ*, golden. For the genitive and dative in *φι* or *φιν*, see §.28.

### EXAMPLES FOR PRACTICE.

<i>σελήνη</i> , the moon.	<i>γλῶσσα</i> , the tongue.	<i>εἰρήνη</i> , peace
<i>σοφιστής</i> , a sophist.	<i>ἀγορά</i> , the forum.	<i>σοφία</i> , wisdom.
<i>πέλις</i> , a dove.	<i>τεχνίτης</i> , an artist.	<i>μέλαινα</i> , black.
<i>Αἰνέας</i> , <i>Æneas</i> .	<i>ἡδονή</i> , pleasure.	<i>τάλαινα</i> , miserable
<i>γέφυρα</i> , a bridge.	<i>γωνία</i> , an angle.	<i>δική</i> , justice.
<i>λύσσα</i> , frenzy.	<i>βία</i> , force.	<i>βουλή</i> , counsel.
<i>κιθαριστής</i> , a harper.	<i>αὔρα</i> , a breeze.	<i>μάχαιρα</i> , a sword.
<i>Ἀναξαγόρας</i> , <i>Anax-</i>	<i>ἀνία</i> , sadness.	<i>φρονήματις</i> , high-
<i>agoras</i> .	<i>ἀγωνιστής</i> , a wrestler.	<i>minded</i> .

*Note.* The learner should decline some of the words in this table according to the different dialects. In like manner in the second and third declensions, according to their dialects.

## § 18. SECOND DECLENSION.

The second declension has two terminations, *ος* and *ον*; *ον* is always neuter, *ος* rever.

1. *Paradigm of the Masculine and Feminine Nouns in  $\omicron\varsigma$  ;  $\delta$  λόγος, the speech.*

Sing.	Dual.	Plural.
N. λόγ-ος,	N. A. V. λόγ-ω,  G. D. λόγ-οιν.	N. λόγ-οι,
G. λόγ-ου,		G. λόγ-ων,
D. λόγ-φ,		D. λόγ-οις,
A. λόγ-ον,		A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

In the same manner also are declined nouns in  $\omicron\nu$ , observing the second general rule ; thus,

2. *Paradigm of Neuter Nouns in  $\omicron\nu$  ; μέτρον, a measure*

Sing.	Dual.	Plural.
N. μέτρ-ον,	N. A. V. μέτρ-ω,  G. D. μέτρ-οιν.	N. μέτρ-α,
G. μέτρ-ου,		G. μέτρ-ων,
D. μέτρ-φ,		D. μέτρ-οις,
A. μέτρ-ον,		A. μέτρ-α,
V. μέτρ-ον.		V. μέτρ-α.

§ 19. DIALECTS OF THE SECOND DECLENSION.

*Singular.*

Nom.	Gen.	Acc.	Voc.
λαγ-ός, A. ὄς.	-οῦ, A. ὄ, I. & D. οῖο.	-όν, A. ὶν, & ὶ. ὶ.	-ε, A. ὶς & ὶς.

*Plural.*

Nom.	Dat.	Acc.	Voc.
λαγ-οι, A. φ.	-οῖς, A. φῖς, I. & D. οῖσι.	-ους, A. ὶς. D. ὶς, & ὶς. Æ. οῖς.	-οι, A. φ.

Neuter nouns in the Attic dialect have the same terminations with nouns in  $\omicron\varsigma$  ; except that  $\nu$  is substituted for  $\varsigma$ .

Thus it will appear that the Attic form, in which  $\omicron\varsigma$  is changed into  $\omega\varsigma$ ,  $\omicron\nu$  into  $\omega\nu$ , and  $\omicron\iota$  into  $\phi$ , is the principal variation in this declension. Let it be observed, however, that  $\bar{\alpha}$  long and  $\eta$  before  $\omicron\varsigma$ , are changed into  $\epsilon$  before  $\omega\varsigma$  ; as, λαός, Attic λεός.  $\bar{\alpha}$  short remains unchanged ; as, τα-ός, τα-ώς, or it is contracted with the  $\omicron$  into  $\omega\varsigma$  ; as, ἀγήραος, ἀγήραως. For the genitive and dative in  $\phi\iota$  or  $\phiιν$ , see § 28.

EXAMPLES OF THE ATTIC DECLENSION OF NOUNS IN *ος*.*Singular.*

<i>λαγώς</i> for <i>λαγός</i> .	<i>νεός</i> for <i>ναός</i> ,	<i>ἀνώγειων</i> for <i>ἀνώγεον</i>
N. <i>λαγός</i> ,	<i>νεός</i> ,	<i>ἀνώγειων</i> ,
G. <i>λαγῶ</i> ,	<i>νεῶ</i> ,	<i>ἀνώγεω</i> ,
D. <i>λαγῶ</i> ,	<i>νεῶ</i> ,	<i>ἀνώγεω</i> ,
A. <i>λαγῶ</i> , or <i>ὦν</i>	<i>νεῶ</i> , or <i>νεῶν</i> ,	<i>ἀνώγειων</i> ,
V. <i>λαγός</i> , or <i>ός</i>	<i>νεός</i> , or <i>ναός</i> .	<i>ἀνώγειων</i> .

*Dual.*

N. A. V. <i>λαγῶ</i> .	<i>νεῶ</i> ,	<i>ἀνώγειω</i> ,
G. D. <i>λαγῶν</i>	<i>νεῶν</i> .	<i>ἀνώγεων</i> .

*Plural.*

N. V. <i>λαγῶ</i> ,	<i>νεῶ</i> ,	<i>ἀνώγειω</i> ,
G. <i>λαγῶν</i> ,	<i>νεῶν</i> ,	<i>ἀνώγειων</i> ,
D. <i>λαγῶν</i> ,	<i>νεῶν</i> ,	<i>ἀνώγεων</i> ,
A. <i>λαγῶς</i> .	<i>νεός</i> .	<i>ἀνώγειω</i> .

*Obs.* The Attics did not decline all nouns in *ος* in this manner, but only a very few. The same forms occur also in the Ionic and Doric writers. The Attics often declined after this form, nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*, G. *Μίνως*; *γέλων* Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

## WORDS FOR PRACTICE.

<i>ἄγγελος</i> , a messenger	<i>ἀργύριον</i> , silver.	<i>ῥόδον</i> , a rose.
<i>ἀετός</i> , an eagle.	<i>ἔργον</i> , work.	<i>σίδηρος</i> , iron.
<i>ἄθλος</i> , a combat.	<i>μήλον</i> , an apple.	<i>στρατός</i> , an army.
<i>ἄθλον</i> , a prize.	<i>νότιος</i> , the south wind	<i>φορτίον</i> , a burden.
<i>ἄμπελος</i> , a vine.	<i>οἶκος</i> , a house.	<i>χαλκός</i> , copper.
<i>ἄργυρος</i> , silver.	<i>παιδίον</i> , a child.	<i>χρυσός</i> , gold.

## § 20. THIRD DECLENSION.

The third declension has seven terminations, *α, ι, υ, ω, —ν, ρ, ς*: it has all genders, and increases the noun by one syllable in the oblique cases.

NOTE. Nouns in *ξ* and *ψ* are considered as ending in *ς*.  
§ 4. 6.

1. *Paradigm of Masculine and Feminine Nouns.**ὁ θήρ, the wild beast.*

Singular.	Dual.	Plural.
N. <i>θήρ,</i>	N. A. V. <i>θήρ-ε,</i>  G. D. <i>θήρ-ωιν.</i>	N. <i>θήρ-ες,</i>
G. <i>θήρ-ός,</i>		G. <i>θήρ-ων,</i>
D. <i>θήρ-ι,</i>		D. <i>θήρ-σι,</i>
A. <i>θήρ-α,</i>		A. <i>θήρ-ας,</i>
V. <i>θήρ.</i>		V. <i>θήρ-εσ.</i>

In the same manner neuter nouns are declined, observing the 2d general rule.

2. *Paradigm of Neuter Nouns. Βῆμα, a tribunal.*

Singular.	Dual.	Plural.
N. <i>βῆμα,</i>	N. A. V. <i>βῆμα-τε,</i>  G. D. <i>βημά-τοιιν.</i>	N. <i>βῆμα-τα,</i>
G. <i>βῆμα-τος,</i>		G. <i>βημά-των,</i>
D. <i>βῆμα-τι,</i>		D. <i>βῆμα-σι</i> (§ 6. 8.)
A. <i>βῆμα,</i>		A. <i>βῆμα-τα,</i>
V. <i>βῆμα.</i>		V. <i>βῆμα-τα.</i>

*Note.* In the declension of nouns which take -τος, -δος, or -θος in the Genitive, the Rule § 6. 8. must be particularly attended to in the Dative plural.

## § 21. OF FORMING THE GENITIVE.

## GENERAL RULES.

1. If the noun does not end in *ς*, add -ος, or -τος, to the nominative; as,

N. <i>παιᾶν,</i>	G. <i>παιᾶν-ος,</i>	<i>πᾶαν.</i>
<i>μέλι,</i>	<i>μέλι-τος,</i>	<i>honey.</i>
<i>Ξενοφῶν,</i>	<i>Ξενοφῶν-τος,</i>	<i>Xenophon.</i>

2. If the noun ends in *ς*, reject the *ς*, and add -ος, -τος, -δος, or -θος; as,

N. <i>ἥρως,</i>	G. <i>ἥρω-ος,</i>	<i>a hero.</i>
<i>λαίλαψ,</i>	<i>λαίλαπ-ος,</i>	<i>a storm.</i>
<i>λέβης,</i>	<i>λέβη-τος,</i>	<i>a cauldron.</i>
<i>ἄναξ,</i>	<i>ἄνακ-τος,</i>	<i>a ruler.</i>
<i>λαμπάς,</i>	<i>λαμπά-δος,</i>	<i>a torch</i>
<i>ὄρνις,</i>	<i>ὄρνι-θος,</i>	<i>a bird.</i>

*Note.* Which of these terminations is to be added, can be learned only by practice and a good ear.



**Exception.** But if the noun ends in *ος*, insert *ε* before it. All these are neuter; as,

N. <i>τείχος</i> ,	G. <i>τείχ-ε-ος</i> ,	<i>a wall.</i>
<i>μέρος</i> ,	<i>μέρ-ε-ος</i> ,	<i>a part.</i>

**Obs.**—From the genitive formed by these or the following rules, take the termination *ος*; what remains is the root. § 12.

## § 22. OF THE PENULT

If the final syllable of the nominative contain a long vowel or diphthong, it is often shortened in the oblique cases by the following

### RULES.

1. A diphthong casts away its subjunctive vowel; as,

N. <i>βασιλεύς</i> ,	G. <i>βασιλέ-ος</i> ,	<i>a king.</i>
<i>βοῦς</i> ,	<i>βο-ός</i> ,	<i>an ox.</i>
<i>ναῦς</i> ,	<i>να-ός</i> ,	<i>a ship.</i>

2. A long vowel is changed into its own short one; as,

N. <i>ποιμήν</i> ,	G. <i>ποιμέν-ος</i> ,	<i>a shepherd.</i>
<i>Λητώ</i> ,	<i>Λητό-ος</i> ,	<i>Latona.</i>
<i>κανών</i> ,	<i>κανόν-ος</i> ,	<i>a rule.</i>
<i>δράκων</i> ,	<i>δράκον-τος</i> ,	<i>a dragon.</i>
<i>αἰδώς</i> ,	<i>αἰδό-ος</i> ,	<i>modesty.</i>
<i>τετυφώς</i> ,	<i>τετυφό-τος</i> ,	<i>having struck.</i>

3. *ι* and *υ*, whether long or short, are changed into *ε*, in which case *ος* only is added; as,

N. <i>δύναμις</i>	G. <i>δυνάμε-ος</i> ,	<i>power.</i>
<i>πῶν</i>	<i>πώε-ος</i> ,	<i>a flock.</i>

**Obs.** 1. Nouns in *-ις* and *-υς* when they change *ι* and *υ* into *ε*, and likewise nouns in *-εως*, commonly take the Attic genitive in *-εως*, (§ 27.); as, *πόλις*, G. *πόλεως*; *βασιλεύς*, G. *βασιλέως*. But neuters in *ι* and *υ* have the common genitive in *-εος*; as, *ἄστυ*, G. *ἄστεος*. Also nouns in *-ις* have the Attic *-εφν*, instead of *-εοιν*, in the genitive and dative dual. The

Ionic and Doric writers retain *ι* in the oblique cases of nouns in *-ις* and *ι*; as, πόλις, G. πόλιος, D. πόλιι, &c. But even in these the dative is usually contracted into *ει*; as, πόλιι, πόλει.

*Obs. 2.* All Greek words ending in *ς*, which take *ν* in the genitive, appear to have originally ended in *νς*, and the *ν* at length was dropped for the sake of euphony; § 6. 16. But to maintain the former *quantity* of the nominative, the doubtful vowel was made long, and the short vowels were changed into their own diphthongs;

Thus, the original terminations *ανς, ινς, υνς, ενς, ονς*,  
were changed into *ᾱς, ις, υς, εις, ους*.

But the oblique cases, regularly formed from the original nominative, remain unchanged; as in the following examples:

N. γιγᾱς	originally	γίγανς,	Gen. γίγαν-τος.
δελφῖς,		δελφινς,	δελφῖν-ος.
φόρκυς,		φόρκυνς,	φόρκυν-ος.
κτεῖς,		κτενς,	κτεν-ός.
ὀδούς,		ὀδόνς,	ὀδόν-τος.

*Obs. 3.* Instead of rejecting *ν* before *ς* in the nominative, sometimes the *ς* was dropped and the *ν* retained; and hence the double forms of the nominative which sometimes occur: as, δελφῖς or δελφῖν; φόρκυς or φόρκυν.

*Obs. 4.* Nouns in *-τηρ*, having *-τερος* in the genitive, are contracted by syncope in the oblique cases; as,

πατήρ, a father,	πατέρος,	πατρός
	πατέρι,	πατρι.
	πατέρες,	πατρές.
μητήρ, a mother,	μητέρος,	μητρός.

So also, ἀνήρ, a man, ἀνέρος, ἀνδρός. (§ 6. 19.)

*Note 2.* But where such change would occasion obscurity by making the contracted word similar to another, it is omitted. Thus the accusative πατέρα, and μητέρα, remain unchanged, to distinguish them from πάτρα and μήτρα.

## § 23. OF THE GENITIVE OF ADJECTIVES.

Adjectives of the third declension form the genitive by the same rules as substantives; but some form it from the masculine and others from the neuter gender; and the genitive formed from either gender, is also the genitive of the other. The gender from which the genitive is formed may be ascertained by the following

## SPECIAL RULES.

1. Adjectives in *-ις* and *-ους*, form the genitive from the nominative masculine; as,

M. φιλόπατρις,	}	Genitive of both, φιλοπάτριδος.
N. φιλόπατρι,		
M. δίκους,	}	δίποδος.
N. δίκουν,		

2. Adjectives not in *-ις* or *-ους*, form the genitive from the nominative neuter; as,

N. Masc.	N. Neut.	Gen. of both.	
τέρην,	τέρην,	τέρην-ος,	tender.
ἀληθής,	ἀληθές,	ἀληθές-ος,	true.
μέλας,	μέλαν,	μέλαν-ος,	black.
χαρεις,	χαρην,	χαρην-τος,	graceful.

*Obs.* 1. This rule applies universally to *participles* of the third declension, and these have their genitive always in *-τος*; as,

N. Masc.	N. Neut.	Gen. of both.
στάς,	σάν,	σάν-τος.
τύπων,	τύπον,	τύπον-τος.
τυπῶν,	τυποῦν,	τυποῦν-τος.
τυφθεις,	τυφθέν,	τυφθέν-τος.

For the declension of adjectives and participles, see § 46 and 47.

## § 24. THE ACCUSATIVE SINGULAR.

The Accusative singular of masculine and feminine nouns commonly ends in *α*. But,

## SPECIAL RULES.

**RULE 1.** The genitive in *-ος* pure, from *ις*, *υς*, *αυς*, and *ους*, changes *ς* of the nominative into *ν*; thus,

Nom.	Gen.	Acc.	
ὄφις,	ὄφι-ος,	ὄφιν,	a serpent.
βότρυς,	βότρυ-ος,	βότριν,	a bunch of grapes.
ναῦς,	να-ός,	ναῦν,	a ship.
βοῦς,	βο-ός,	βοῦν,	an ox.

Likewise *λαῖας* and *χάρις* have *ν*; as,

Nom.	Gen.	Acc.	
λᾶας,	λάα.ος,	λᾶαν,	a stone.
χάρις.	χάρι.τος,	χάριν,	favour.

*Exc.* But Δις, Δι-ος, *Jupiter*, has Δία; and Χάρις, for one of the *Graces*, has Χάριτα, and χροῦς, the *skin*, has χροά, seldom χροῦν.

**RULE 2.** -υς, -εος, and compounds of ποῦς, a *foot*, have α or ν; as,

Nom.	Gen.	Acc.
ὠπύς,	ὠπέ.ος,	ὠπέ-α, or ὠπὺν.
δίπους,	δίπο.δος,	δίπο-δα, or δίπουν.

**RULE 3.** Words in -ις and -υς unaccented on the last syllable, with the genitive in -ος not pure, have α or ν; as,

Nom.	Gen.	Acc.
ἔρις,	ἔρι.δος,	ἔρι-δα, or ἔριν.
κόρυς,	κόρυ.θος,	κόρυ.θα, or κόρυν.
So also, κλεις,	κλει.δός,	κλει.δα, or κλειν.

## § 25. THE VOCATIVE SINGULAR.

The vocative singular is for the most part like the nominative. But,

### SPECIAL RULES.

**RULE 1.** A short vowel in the genitive, from a long vowel of the nominative, remains short in the vocative; as,

Nom.	Gen.	Voc.	
μήτηρ,	μητέρ.ος,	μηῆτερ,	a mother.
Ἑκτωρ,	Ἑκτορ.ος,	Ἑκτορ,	Hector.

*Exc.* But nouns accented on the last syllable have the vocative long; as, ποιμήν, Gen. ποιμεν.ος, Voc. ποιμήν; except πατήρ, ἀνήρ, and δαίηρ, which have the vocative πάτερ, ἀνερ, and δᾶερ.

Ἀπόλλων, Ποσειδῶν, and σωτήρ, with the long vowel in the genitive, have the short in the vocative.

**RULE 2.** Nouns in *-ις*, *-υς*, and *-ευς*, reject *ς* in the vocative; as,

*ὄφις*, V. *ὄφι*; *βότρυς*, V. *βότρυ*; *βασιλεὺς*, V. *βασιλεῦ*.

Likewise, *παῖς*, *γραῦς*, and *βοῦς*; Voc. *παῖ*, *γραῦ*, *βοῦ*.

**RULE 3.** Feminines in *-ως* and *-ω* make the vocative in *-οι*; as,

*αἰδώς*, V. *αἰδοῖ*; *Σαπφώ*, V. *Σαπφοῖ*.

**RULE 4.** Nouns in *-ας*, *-αντος*, (§ 22. Obs. 2.) have the vocative in *-αν*; those in *-εις*, *-εντος* have the vocative in *-εν*; as,

Nom.	Gen.	Voc.	
<i>Αἴας</i> ,	<i>Αἴαν-τος</i> ,	<i>Αἴαν</i> ,	<i>Ajax.</i>
<i>Σιμόεις</i> ,	<i>Σιμόεν-τος</i> ,	<i>Σιμόεν</i> ,	<i>Simois.</i>

*Note.* In proper names, however, the poets often reject *ς*; as, *Αἴα* for *Αἴαν*.

*Obs.* *γυνή* has *γύναι* in the vocative; and *ἄναξ*, in addressing the deity, has *ἄνα*; otherwise *ἄναξ*.

**RULE 5.** In adjectives, the vocative masculine is like the nominative neuter; as,

N. Masc.	N. Neut.	V. Masc.
<i>ἀληθής</i> ,	<i>ἀληθές</i> ,	<i>ἀληθές</i> .
<i>ἐλεήμων</i> ,	<i>ἐλέημον</i> ,	<i>ἐλέημον</i> .
<i>δίππους</i> ,	<i>δίπουν</i> ,	<i>δίπουν</i> .
<i>μέλας</i> ,	<i>μέλαν</i> ,	<i>μέλαν</i> .
<i>χαρίεις</i> ,	<i>χαρίεν</i> ,	<i>χαρίεν</i> , also <i>χαρίεις</i> .

*Note.* This rule does not apply to participles. These follow the general rule; as, N. & V. *τύπων*, *τυπούσα*, *τύπον*.

## § 26. THE DATIVE PLURAL.

### SPECIAL RULES.

**RULE 1.** Before *-σι* the rejected vowel of the nominative (§ 22. 1.) is resumed; as,

Nom.	Gen.	Dat. Plur.	
<i>βασιλεὺς</i> ,	<i>βασιλέος</i> ,	<i>βασιλεῦσι</i> ,	<i>a king.</i>
<i>βοῦς</i> ,	<i>βοός</i> ,	<i>βουσι</i> ,	<i>an ox.</i>

*Exc.* ποῦς, κτεῖς; οὐδεις, μηδεις, are excepted, which do not resume the rejected vowel ; thus,

Nom.	Gen.	Dat. Plur.
ποῦς,	ποδός,	ποσί.
κτεῖς,	κτενός,	κτεσι.
οὐδεις,	οὐδένομς,	οὐδέσι.
μηδεις,	μηδένομς,	μηδέσι.

*Note.* The three last can scarcely be called exceptions ; -εις being put for -ινς. (§ 22. Obs. 2.)

**RULE 2.** -τηρ -τερος, after a syncope has ασι ; as,

πατήρ, πατέρι, πατρι, πατράσι, a father.  
likewise ἀνὴρ, ἀνέρι, ἀνδρι, ἀνδράσι, a man.

*Exc.* γαστήρ, γαστέρι, γαστήρσι, is excepted.

## § 27. DIALECTS OF THE THIRD DECLENSION.

From the variety of terminations, in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are—The nominative and vocative Attic are alike,—The Attic genitive is in .εως, instead of -εος, and -ιος,—The Ionic has η in the penult, through the oblique cases, instead of ε and α ; and makes -εσι or -εσσι instead of -σι, in the dative plural, with the poets.

### Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
βασιλ-εός.	{ I. ἥος. D. & A. εως.	{ I. ἥι. I. ἥι.	{ I. ἥα. D. & A. ἥα.	{ I. ἥα. D. & A. ἥα.
Ἄ. ἥς.				
βαθ-ύς.	{ I. ἥος. D. & A. εως.	{ I. ἥι. I. ἥι.	{ I. ἥα. D. & A. ἥα.	{ I. ἥα. D. & A. ἥα.
δφ-ις.				
ναύς.	{ I. ἥος. D. & A. εως.	{ I. ἥι. I. ἥι.	{ I. ἥα. D. & A. ἥα.	{ I. ἥα. D. & A. ἥα.
αἰδ-ώς.				

### Plural.

Nom. and Voc.	Gen.	Dat.	Acc.
βασιλ-εες.	{ I. ἥων. D. & A. ἥων.	{ I. ἥσι. D. & A. ἥσι.	{ I. ἥα. D. & A. ἥα.
Ἄ. ἥς.			
βαθ-ύς.	{ I. ἥων. D. & A. ἥων.	{ I. ἥσι. D. & A. ἥσι.	{ I. ἥα. D. & A. ἥα.
δφ-ις.			
ναύς.	{ I. ἥων. D. & A. ἥων.	{ I. ἥσι. D. & A. ἥσι.	{ I. ἥα. D. & A. ἥα.
αἰδ-ώς.			

Thus, Gen. χεῖλος, of a lip, D. χεῖλες ; Voc. Masc. δυο

τύχης, A. δυστύχης γέρον, *Unfortunate old man* ; Dat. pl. χερσὶ, I. χεῖρεςσι, *to hands* ; Accus. Λητῶ, *Latona*, I. Λητοῦν ; Gen. ἄστεος, *of a city*, A. ἄστεως ; Voc. αἰδοῖ, *O modesty*, A. αἰδῶς.

## § 28. ON THE PARAGOGIC φι or φιν.

Sometimes, and particularly in Epic poetry, the syllable φι or φιν annexed to the word is used for the genitive or dative, both singular and plural. It is annexed in the

I. Declension by changing -α or -η into -ηφι, e. g. κεφαλῇ, κεφαλῇφι ; δία, διηφι, or διηφιν.

II. Declension by changing -ος or -ον into -οφι, e. g. στρατός, στρατόφι.

III. Declension by changing -ος -εος into -εσφι ; as, ὄχος, ὄχεσφι ; στήθος, στήθεσφι.

A few deviations from this mode of annexing the φι occur. This form of the genitive and dative appears to have had originally an adverbial signification like the endings θι,θεν,δε. To render it more definite the preposition was often prefixed, as, παρὰ ναῦφιν, *near the ship*, or *ships* ; and lastly, it was used for a case without a preposition, in the same manner as the ordinary forms of the genitive and dative ; thus, πλατὺς πτυόφιν, *the breadth of the fan*, ἀγλατῇ πεποισθῶς, *confiding in valour*.

The termination θεν appears to be an appendage of a similar nature, but is found only in the genitive ; as, ἐξ οὐρανόθεν, *from heaven*. So ἐμέθεν for ἐμοῦ ; σέθεν for σοῦ, &c.

## § 29. GENDERS OF THE THIRD DECLENSION.

The Genders of Substantives of the *Third Declension*, so far as determined by the termination, are as follows :

### RULES.

I. Nouns in εως, ας-αντος, αν and υν, are always *masculine* ; as,

εως,	ὄχεως,	Gen. ὄχέος,	ὄ,	a clasp.
ας-αντος,	ἀνδριᾶς,	ἀνδριάντος,	ὄ,	a statue.
αν,	παιᾶν,	παιᾶνος,	ὄ,	a pæan.
υν,	φάρυυν,	φάρυυνος,	ὄ,	a harbour.

II. Nouns in ας-αδος, της-τητος, αυς, ω, and verbals in -ις, are always *feminine* ; as,

ας-αδος,	λαμπάς,	λαμπάδος,	ή,	a torch.
της-τητος,	κακότης,	κακότητος,	ή,	wickedness
αυς,	ναῦς,	ναός,	ή,	a ship.
ω,	φειδῶ,	φειδῶς,	ή,	parsimony.
ις, verbal	φύσις,	φύσεως,	• ή,	nature.

III. Nouns in α, ι, υ, ας-ατος, ος and ορ, are always *neuter*.

α,	βῆμα,	βήματος,	τὸ,	a tribunal.
ι,	μέλι,	μέλιτος,	τὸ,	honey.
υ,	πῶν,	πώως,	τὸ,	a flock.
ας-ατος,	κρέας,	κρέατος,	τὸ,	flesh.
ος,	τείχος,	τείχεος,	τὸ,	a wall.
ορ,	ἄορ,	ἄορος,	τὸ,	a sword.

*Obs.* 1. Nouns of other terminations are so varied in gender, that no general rule can be given respecting them.

*Obs.* 2. Dialect frequently varies the gender in all the declensions. Thus, βατὸς is *masc.* in Attic, otherwise *feminine*, and so of others.

### § 30. WORDS FOR PRACTICE ON THE PRECEDING RULES, FROM §§ 20—27.

ὁ ἄγκων	the elbow.	τὸ ὄρος	the mountain.
ἡ ἀηδὼν (ο)	the nightingale.	ὁ ὄρεως	the mule.
ὁ γέρον (οντ)	the old man.	ἡ φλόξ (γ)	the flame.
ὁ ἀήρ (ε)	the air.	ὁ γήν	the goose.
ἡ ἐλπίς (δ)	the hope.	ἡ πράξις	the action.
ἡ ἔρις (δ)	the strife.	ἡ βήξ (χ)	the cough.
ἡ κόρυς (θ)	the helmet.	ἡ σάρξ (κ)	the flesh.
τὸ κύμα (τ)	the wave.	ἡ χιών (ο)	the snow.
ὁ μήν	the month.	ὁ ἱμάς (ντ)	the thong.
τὸ ἄνθος	the flower.	ἡ πίνυς	the pine.
τὸ γένος	the race.	ὁ μάντις	the seer.
ἡ ἀκτίς (ν)	the ray.	ὁ λιμήν (ε)	the haven.
ὁ πένης (τ)	the poor man.	ἡ αἴξ (γ)	the goat.

### † § 31. IRREGULAR NOUNS.

1. Some nouns have one gender in the singular, and another in the Plural; as,



(1.) ὁ δίφρος, *the chariot-seat*; ὁ μοχλός, *the lever*; ὁ κελὶ ἡ Ταρταρος, *Tartarus*; ὁ τραχηλός, *the neck*; ὁ σταθμός, *the station*; ὁ θεσμός, *the decree*; ὁ νῶτος, *the back*; ὁ ἔρσημός, *the oar*; ὁ ζυγός, *the yoke*; are neuter in the plural; as, τὰ δίφρα, &c. The three last have also neuter forms in the singular, as, τὸ νῶτον, &c., but with a variation of meaning.

(2.) ὁ δεσμός, *the bond*; ὁ λύχνος, *the lamp*; ὁ κύκλος, *the circle*; ὁ μηρός, *the thigh*; ὁ σῖτος, *corn*; have both a masculine and neuter form in the plural; as, οἱ δεσμοί, and τὰ δεσμά, &c.

(3.) ἡ κέλευθος, *the way*, has αἱ κέλευθοι and τὰ κέλευθα.

(4.) τὸ στάδιον, *the stadium*, has οἱ στάδιοι, and τὰ στάδια.

(5.) γυνή, *a woman*; ὁδός, *a way*; πόλις, *a city*; χεῖρ, *a hand*; feminines, have τὴ γυναῖκα, τὴ ὁδῷ, τὴ πόλει, and τὴ χεῖρι, in the nominative and accusative dual.

2. Some have more than one declension; thus,

(1.) 1st and 2nd, as ἡ στέφανη, and ὁ στέφανος, *a crown*, 1st and 3d, as, Μωσ-ῆς, -οῦ; and Μωσεὺς, -έως, *Moses*. 2d and 3d, as, τὸ δάκρυ-ον, -ου; and τὸ δάκρυ, -υος; μάρτυρ-ος, -ου; μάρτυρ, -υρος, *a witness*.

(2.) Some have more than one declension in the oblique cases, from one form of the nominative; thus, Θάλης, gen. -ου, 1st, and -ητος 3d, *Thales*; Ἄρ-ης, -ου 1st, and -εος and -ητος, 3d, *Mars*; ὁ and τὸ σκότιος, *darkness*; ὄχος, *a chariot*; ἔλεος, *mercy*; τάρπιχος, *pickle*; ὄσσος, *an eye*; have -ου the 2d, and -εος the 3d.

(3.) Some have the forms of different declensions, in certain cases, though not regularly inflected through all the cases; thus, 1st and 3d in the acc. sing. Δημοσθέν-ης, acc. -ην and -εα, *Demosthenes*; Σωκράτης, *Socrates*, acc. Σωκράτ-ην and -εα; ἀλκ-η, *fortitude*, gen. -ης, (1st) dat. -ι, (3d); ὕμν-η, *a battle*, dat. ὕμν-η and ὕμν-ι, 1st and 3d; ἀνδράποδον, *a slave*, 2d, dat. pl. ἀνδραπόδεσσι, 3d Hom.; γέλως ὁ, *laughter*, G. γέλωτος, acc. γέλωτα and γέλων, after the Attic form of the 2d dec. § 19.

(4.) Feminine nouns in -ω, and -ως, of the third declension, have generally the form of the second as if from -ος, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

3. Some from one form of the nominative, have different forms in the oblique cases, in the same declension; thus, τίγρις, *a tiger*, has -ιος and -ιδος; Θέμις, *Justice*, has -ιδος, -ιτος, and -ιστος; Χάρων, *Charon*, has -ωνος, and -οντος; γόνη, *a knee*, and δόρυ, *a spear*, have -υος and -ατος; χρῶς, *χρωτός*, and

χοῦς, χοῦς, *the skin*, have two forms of the nominative, as well as of the oblique cases, both of the 3d.

4. Some appear to form the oblique cases from obsolete nominatives; as, ἥπαρ, *a liver*; ἡμαρ, *a day*; εἷδαρ, *food*; φρέαρ, *a well*; στέαρ, *fat*; κέφαρ, *a head*; ἀλειφαρ, *ointment*; δέλεαρ, *a bait*; ὄνειαρ, *a benefit*; ὀδθαρ, *fatness*; ἰδαρ, *water*; σκῶρ, *dirt*; γόνυ, *the knee*; δόρυ, *a spear*; have the genitive in -ατος, as if from -ας; thus, ἥπατος, ἰδατος, γόνατος. Οὖς, *an ear*, ὠτός; γάλα, *milk*, γέλακτος; γυνή, *a woman*, γυναικός, voc. γύναι; Ἰησοῦς, gen. οὔ, dat. οὔ; ἀγα. οὔν; voc. οὔ.

5. Some are indeclinable, i. e. have no change of termination in the different cases; such as,

(1.) Names of letters; as, τὸ ἄλφα, τοῦ ἄλφα, &c. (2.) The cardinal numbers from πέντε to ἑκατὸν. (3.) Poetic nouns which have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. (4.) Foreign names which are not susceptible of Greek inflexions; as, ὁ Ἀδράμ, τοῦ Ἀδράμ, &c.

## § 32. DEFECTIVE NOUNS.

1. Some have no plural; as, ἀήρ, *air*; πῦρ, *fire*; ἔλαιον, *oil*; γῆ, *earth*; αἰδώς, *shame*; ἅλς, *salt*.

2. Some have no singular; as, ἀλφίτα, *victuals*; Ἀθῆναι, *Athens*; ὀνειράτα, *dreams*; and the names of festivals; as, Παναθήναια, *Panathenæa*.

3. Some occur in one case only, and are called *monoptots*; as, ὦρν, *O friend*; ὦ πόποι, *O gods*; τὸ ὄφελος, *the advantage*.

4. Some have only two cases; (*diptots*), as, nom. λῆς, acc. λῆν, *a lion*; nom. Ζεὺς, voc. Ζεῦ, *Jupiter*; τὸ ὄναρ, *the vision*; nom. & acc.

5. Some have only three (*triptots*); as, nom. μάρτυς, *a witness*, acc. μάρτιν, dat. plur. μάρτυσι.

6. The Poets sometimes cut off the final letter or syllable from a word, which is called *apocope*; as, κέρη for κέρ-ηνον, *a head*. Such words are then indeclinable. (§ 31. 5.)

## § 33. NOUNS OF PECULIAR SIGNIFICATION.

Some nouns have peculiar significations, according to their terminations: as,

1. *Masculine Patronymics*, (§ 10. 1.) commonly in *δης* or *ων*; as, *Πηλεὺς*, *Peleus*, *Πελεΐδης*, *Pelides*, or the son of *Peleus*; *Κρόνος*, *Saturn*, *Κρονίων* or *Κρονίδης*, the son of *Saturn*.

2. *Feminine Patronymics*, commonly in *-ιας* and *-ις*, *-ινη* and *-ιώνη*; as, *Λητωΐας* and *Λητωΐς*, from *Λητώ*, *Latona*; *Ἀδρησιώνη* from *Ἀδρηστος*; *Νηρηΐνη* from *Νηρεύς*; *Ἀκρισιώνη* from *Ἀκρίσιος*, &c.

3. *Gentile Nouns*, (§ 10. 1.) commonly in *ης*, *ος*, or *εως*, masculine; and *α*, *ας*, or *ις*, feminine; as, *Σπάρτη*, *Sparta*; *Σπαρτιάτης*, a *Spartan*, *Σαμάρεια*, *Samaria*; *Σαμάρειτις*, a *woman of Samaria*. But many of these are inflected as regular adjectives.

4. *Diminutives*, (§ 10. 2.) commonly in *ια*, *ιον*, *ισκος*, *ος*; as, *πατήρ*, a *father*, *πατριδιον*, a *little father*; (a term of endearment;) *παῖς*, a *boy or girl*, *παιδιον*, a *little boy or girl*; *παιδισκη*, a *young daughter*; *ἔρως*, *love*, *ἔρωτύλος*, a *little lover*.

5. *Amplificatives*, (§ 10. 2.) commonly in *μα*, or *ων*; as, *οἶκος*, a *house*, *οἶκημα*, a *large building*; *θράσυνς*, *bold*, *θράσων*, a *bully*.

6. *Verbal Nouns*. From the first root of the verb, (§ 82.) are formed three nouns of different terminations and signification, indicating respectively *the thing done*, *the doing*, and *the doer*; as follows,

Verb.	1 Root.	Termin.	Combined.	
ποιέω,	ποιε,	-μα,	ποίημα,	poem.
	ποιε,	-σις,	ποίησις,	poetry.
	ποιε,	-της,	ποιητής,	poet.
πράσσω,	πραγ,	-μα,	πράγμα,	thing (done).
	πραγ,	-σις,	πράξις,	§ 6. 7. action or doing.
	πραγ,	-της,	πρακτής,	} doer.
	or .της,		πρακτής,	

## § 34. OF CONTRACTIONS.

In a concourse of vowels, if two syllables are converted into one, it is called a *Contraction*. Of these there are two kinds:

1. A contraction *without* a variation of vowels, is called *Synæresis*; as, *τείχεϊ*, by *Synæresis* *τείχει*.

2. A contraction *with a variation of the vowels*, is called *Crisis*; as, Δημοσθένης, by Crisis Δημοσθένης; τείχεα, by Crisis, τείχη.

*Note.* A contraction is often made, but not *always*.

*Obs.* If the first of the concurrent vowels has an accent, it is changed into a circumflex and placed over the contracted syllable. If there be no accent on the first of the concurrent vowels, the contracted syllable will not have the circumflex.

3. In the rules for contractions let it be remembered that,

the two short vowels, ε, ο,  
have their own long ones, η, ω,  
and their own diphthongs, ει, ου.

## § 35. CONTRACTIONS OF THE FIRST DECLENSION.

In the first declension no contraction takes place, unless the first of the concurrent vowels is either a short vowel, or  $\tilde{\alpha}$  short, and the nominative contracted is then declined regularly.

**RULE 1.** εα, without ρ before it, is changed into η.

**RULE 2.** In ρέα and others, strike out the first vowel; thus,

1.

γέα, *earth*, γῆ, G. γῆς, D. γῆ, &c. like τιμή.  
χρυσέα, *golden*, χρυσῆ, G. χρυσῆς, D. χρυσῆ, &c.  
'Ερμέας, *Mercury*, 'Ερμῆς, G. 'Ερμού, D. 'Ερμῆ, &c.

2.

πορφυρέα, *purple*, πορφυρᾶ, G. πορφυρᾶς, D. πορφυρᾶ, &c.  
ἀπλόη, *simple*, ἀπλῆ, G. ἀπλῆς, &c.  
'Αθηνάα, *Minerva*, 'Αθηνᾶ, G. 'Αθηνᾶς, D. 'Αθηνᾶ, &c.

(§ 15. Obs.)

'Απελλέης, *Apelles*, 'Απελλῆς, G. 'Απελλοῦ, D. 'Απελλῆ, &c

## § 36. CONTRACTIONS OF THE SECOND DECLENSION.

In the second declension no contraction takes place, unless the first of the concurrent vowels be short.

## RULES.

1. If a short vowel follow, change them into *ou*.
2. If the second vowel be not short, strike out the first; thus,

## EXAMPLES.

ὁ νοός contracted νοῦς, *the mind*.

Sing.	Dual.	Plura.
N. Rule 1 νό-ος νοῦς		N. 2 νό-θι νοῖ
G. 2 νό-ου νοῦ	N. A. V.	G. 2 νό-ων νοῶν
D. 2 νό-φ νοῖ	2 νό-ω νοῶ	D. 2 νό-οις νοῖς
A. 1 νό-ον νοῦν	G. D.	A. 2 νό-ους νοῦς
V. 1 νό-ς νοῦ.	2 νό-οιν νοῖν.	V. 2 νό-οι νοῖ.

τὸ ὀστέον contracted ὀστοῦν, *the bone*.

Sing.	Dual.	Plural.
N. ὀστέ-ον ὀστοῦν		N. ὀστέ-α ὀστα
G. ὀστέ-ον ὀστοῦ	N. A. V.	G. ὀστέ-ων ὀστών
D. ὀστέ-φ ὀστί	ὀστέ-ω ὀστί	D. ὀστέ-οις ὀστοῖς
A. ὀστέ-ον ὀστοῦν	G. D.	A. ὀστέ-α ὀστᾶ
V. ὀστέ-ον ὀστοῦν.	ὀστέ-οιν ὀστοῖν.	V. ὀστέ-α ὀστᾶ.

So also ῥόος, *a current*; πορφυρέος, *purple*; πλόος, *navigation*; διπλόος, *double*; ἀργυρέος, *of silver*.

Obs. *ss*, of the vocative, is not contracted.

## § 37. CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the first of the concurrent vowels is either short, or a doubtful taken as short.

The following Rules are universal, being applicable, not only to contractions of the third declension, but also to those of verbs, and of all cases in which concurrent vowels admit of

contraction, except such as fall under the preceding rules for contractions in the 1st and 2d declensions.

### § 39. GENERAL RULES.

Concurrent vowels are contracted as follows:  
viz.

I. A short vowel before itself, into its own diphthong; as, *εε* into *ελ*; *οο* into *ου*.

*Exc.* 1. But *εε* of the dual into *η*. Verbs excepted.

II. A short vowel before the other short, is contracted into *ου*.

III. A short vowel before *α*, is contracted into its own long vowel; as, *εα* into *η*; *οα* into *ω*.

*Exc.* 2. But *εα* pure into *α*.

IV. A short vowel before *ι* is contracted by *Synæresis*; as *ει* into *ελ*; *οι* into *ολ*.

V. *ε* before a long vowel or a diphthong is rejected.

VI. 1. *ο* before a long vowel, is contracted into *ω*; as, *οη* into *ω*; *οω* into *ω*.

2. *ο* before a diphthong, the prepositive vowel being rejected, is contracted by *Synæresis*; as, *οοι* into *οι*, &c.

*Exc.* 3. But *οσιν*, *ι* being rejected, is contracted by *Crasis* into *οιν*.

VII. 1. *α* before *ο* or *ω*, is contracted into *ω*; as, *αο* or *αω* into *ω*.

2. *α* not before *ο* or *ω*, is contracted into *ᾱ*; as, *αε* into *ᾱ*.

*Obs.* 1. *α* before a diphthong is contracted with the prepositive vowel, the subjunctive being previously rejected.

*Obs.* 2. *ι* in contraction is never rejected, but in this as well as others is written under, except in *οσιν*; as in Rule VI.

*Obs.* 3. Neuters in *ας* pure and *ρας*, reject *τ* from the oblique cases, and then contract the concurrent vowels.

VIII. If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is rejected; as, *αι* contracted *ι*; *υε* into *υ*; *ηε* into *η*.

*Note 1.* The contraction when the first of two vowels is *long*, takes place only in verbs.

*Note 2.* *Σάος* and *σός*, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, *σάος*, *σῶς*, VII. 1.; *σάον*, *σῶν*, VII. 1.; *σάα*, *σᾶ*, VII. 2.; *σάοντες*, *σῶς*, VII. 1.; *σός*, *σῶς*, III.

### § 39. EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

The following table, containing the most usual concurrent vowels, promiscuously arranged, will serve for exercises on the rules.

1, <i>αι</i>	9, <i>αιω</i>	17, <i>αιη</i>	25, <i>εα</i> , pure.
2, <i>εα</i>	10, <i>αιοι</i>	18, <i>εϊ</i>	26, <i>εοι</i>
3, <i>οη</i>	11, <i>ασ</i>	19, <i>σει</i>	27, <i>οε</i>
4, <i>αο</i>	12, <i>οϊ</i>	20, <i>υε</i>	28, <i>οει</i>
5, <i>οω</i>	13, <i>έω</i>	21, <i>αου</i>	29, <i>οειν</i>
6, <i>εευ</i>	14, <i>ηε</i>	22, <i>έη</i>	30, <i>αα</i>
7, <i>οου</i>	15, <i>ις</i>	23, <i>οα</i>	31, <i>εο</i>
8, <i>οη</i>	16, <i>σου</i>	24, <i>οο</i>	32, <i>αει</i> .

#### WORDS FOR PRACTICE.

(Contract, give the rule; alter and place the accent. § 34, Obs.)

Δημοσθένης	Δημοσθένης	Λητός	μελιτόν
Δημοσθένος	ἕαρ	Δημοσθένας	Λητόα
χρέα	Δημοσθένη	Λητόι	Ηρακλής
φιλέω	φιλέεις	δηλώω	δηλόητε
Δημοσθενέων	δηλόοι	δηλόου	δηλόη
τιμάμεν	τιμάω	λάας	τίμας
τιμάουσι	τιμάει	τιμάη	τιμάεις
κέραϊ	κέρας-ατος	ῥφεις	ῥφι
βότρυες	τιθήαι	τιμήεν	κέραα
κεράοιν	μέρεος	μέρεϊ	μέρες
μεράοιν	μέρεα	μερέων	πόλει
πόλεες	φειδός	φειδῶ	φειδόα
κέρατος, § 38. Obs. 3.	κεράτοιιν	φιλέη	φιλέοι
κέρατι	κέρατα	τιμάη	τιμάοι
κέρατε	κεράτων	δηλόη	δηλόοι
βόες	ἡδές	σάος	σάας

## § 40. CONTRACTS OF THE THIRD DECLENSION.

Concurrent vowels are not always contracted in the third declension, but only as directed by the following

## SPECIAL RULES.

1. The accusative plural assumes the contraction of the nominative; thus,

N. τριήρεις, } τριήρεις. N. δφιδες, } δφιδες. N. βότρινες, } βότρινες.  
A. τριήρεας, } A. δφιδας, } A. βότρινας, }

2. The genitive in -εος, from -ης, -ες, -ος, or in οος, not from ους, and also neuters in ας pure and ρας, contract the concurrent vowels in all cases.

*Example of the Genitive in -εος, from -ης.*

ἡ τριήρης, the trireme.

Singular.		Dual.		Plural.
N. τριήρ-ης		N. A. V.		N. τριήρ-εες -εις
G. τριήρ-εος	-ους	τριήρ-εε	-η	G. τριήρ-έων -ῶν
D. τριήρ-εῖ	-ει	G. D.		D. τριήρ-εσι
A. τριήρ-εα	-η	τριήρ-έοιν	-οῖν.	A. τριήρ-εας -εις
V. τριήρ-εες.				V. τριήρ-εες -εις.

*Example of the Genitive in -εος, from -ος.*

τὸ τεῖχος, the wall.

Singular.		Dual.		Plural.
N. τεῖχ-ος		N. A. V.		N. τεῖχ-εα -η
G. τεῖχ-εος	-ους	τεῖχ-εε	-η	G. τεῖχ-έων -ῶν
D. τεῖχ-εῖ	-ει	G. D.		D. τεῖχ-εσι
A. τεῖχ-ος		τεῖχ-έοιν	-οῖν.	A. τεῖχ-εα -η
V. τεῖχ-ος.				V. τεῖχ-εα -η.

*Example of the Genitive in -οος, not from -ους.*

ἡ αἰδώς, modesty.

Singular.		Dual.		Plural.
N. αἰδ-ώς		N. A. V.		N. αἰδ-οι
G. αἰδ-όος	-οῦς	αἰδ-ώ		G. αἰδ-ῶν
D. αἰδ-οῖ	-οῖ	G. D.		D. αἰδ-οῖς
A. αἰδ-όα	-ῶ	αἰδ-οῖν.		A. αἰδ-ούς
V. αἰδ-οῖ.				V. αἰδ-οι.



*Obs.* 1. Nouns in *-ω* and *-ως* have the singular only of the third declension. The Dual and Plural are of the second. Hence the contraction takes place only in the Singular, as in the above example.

*Examples of Neuters in -ας pure and -ρας.* (§ 38. *Obs.* 3.)

τὸ κρέας, the flesh.

Singular.

N. A. V. κρέ-ας.  
G. κρέ-ατος, -αος, -ως.  
D. κρέ-ατι, -αϊ, -α.

Dual.

N. A. V. κρέ-ατε, -αε, -α.  
G. D. κρε-άτιον, -άοιν, -ῶν.

Plural.

N. A. V. κρέ-ατα, -αα, -α.  
G. κρε-άτων, -άων, -ῶν.  
D. κρέ-ασι.

τὸ κέρας, the horn.

Singular.

N. A. V. κέρ-ας,  
G. κέρ-ατος, -αος, -ως.  
D. κέρ-ατι, -αϊ, -α.

Dual.

N. A. V. κέρ-ατε, -αε, -α.  
G. D. κερ-άτιον, -άοιν, -ῶν

Plural.

N. A. V. κέρ-ατα, -αα, -α.  
G. κερ-άτων, -άων, -ῶν.  
D. κέρ-ασι.

3. The Genitive in *-εος* not from *-ης*, *-εσ*, *-ος*; and also the Genitive in *-ιος*, contract only the Dative singular and Nominative plural. Those in *-ευς* contract also the Nominative Dual.

*Example of the Genitive in -εος, not from -ης, -εσ, -ος.*

ὁ βασιλεὺς, the king.

Singular.

N. βασιλ-εύς,  
G. βασιλ-έως,\*  
D. βασιλ-εϊ, -εϊ,  
A. βασιλ-έα,  
V. βασιλ-εῦ.

Dual.

N. A. V. βασιλ-έε, -ῆ,  
G. D. βασιλ-έοιν.

Plural.

N. βασιλ-έες, -εῖς,  
G. βασιλ-έων,  
D. βασιλ-εῦσι,  
A. βασιλ-έας, -εῖς,  
V. βασιλ-έες, -εῖς.

*Example of the Genitive in -ιος, ἡ πόλις,† the city.*

Singular.

N. πόλ-ις,  
G. πόλ-ιος,  
D. πόλ-ι, -ι & -εϊ,  
A. πόλ-ιν,  
V. πόλ-ι.

Dual.

N. A. V. πόλ-ις,  
G. D. πολ-ιοιν.

Plural.

N. πόλ-ιες, -ις,  
G. πολ-ιων,  
D. πόλ-ισι,  
A. πόλ-ιας, -ις,  
V. πόλ-ιες, -ις.

\* See § 22. *Obs.* 1.

† In the Ionic and Doric dialects, πόλις, has the Gen. πολ-ιος, in the Attic πολ-εος, and πολ-εως. § 22. *Obs.* 1.

*Exc.* Adjectives in -υς, Neut. -υ, with the genitive in -σος do not contract -εα in the plural. § 46. 3.

4. Nouns in -υς -υος, and -ονς -οος, contract only the nominative plural; as,

ὁ ἰχθύς, *the fish.*

Singular.	Dual.	Plural.
N. ἰχθ-ύς,	N. A. V. ἰχθ.ύε, G. D. ἰχθ.ύοιν.	N. ἰχθ-ύες, -ῦς,
G. ἰχθ.ύος,		G. ἰχθ-ύων,
D. ἰχθ.ύϊ,		D. ἰχθ-ύσιν,
A. ἰχθ-ύν,		A. ἰχθ.ύας, -ῦς,
V. ἰχθ-ύ.		V. ἰχθ-ύεσ, -ῦς.

ὁ ὄ βοῦς, *the ox*, G. βοός, N. V. Plural, θόες, contr. θοῦς,  
A. . . . βόας, . . βοῦς.

5. Comparatives in ων reject υ in the accusative singular and nominative plural, and then contract the concurrent vowels; as,

βελτιων, *better.*

Singular. M. and F.

Acc. βελτιονα, βελτιοα, contracted βελτιω.

Plural. M. and F.

N. V. βελτιονες, βελτιοες, . . . . βελτιους.

A. βελτιονας, βελτιοας, . . . . βελτιους.

Plural. Neut.

N. A. V. βελτιονα, βελτιοα, . . . . βελτιω.

6. The nominative contracted, is then declined regularly; as,

ἔαρ, *spring*, by contraction ἧρ, G. ἧρος, D. ἧρι, &c.  
λᾶς, *a stone*, λᾶς, G. λᾶος, D. λᾶϊ, &c.

*Obs.* 2. And if vowels concur in the oblique cases, the are moreover contracted in the usual way; thus, 'Ηρακλέης, *Hercules*, is contracted into 'Ηρακλῆς, and then declined and contracted as follows,

N.	'Ηρακλῆς,	Contr.	'Ηρακλοῦς,
G.	'Ηρακλέος,		'Ηρακλεῖ,
D.	'Ηρακλεῖ,		'Ηρακλῆ.
A.	'Ηρακλέα,		
V.	'Ηρακλές.		

7. In adjectives, the *masculine* and *feminine* assume the contraction of the *neuter*; thus,

*μελιτόεις, made of honey.*

Nom. μελιτόεις,	μελιτόεσσα,	μελιτόεν.
contr. μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.
Gen. μελιτοῦντος,	μελιτοῦσσης,	μελιτοῦντος, &c.

*τιμήεις, honoured.*

Nom. τιμήεις,	τιμήεσσα,	τιμήεν.
contr. τιμής,	τιμήσσα,	τιμήν.
Gen. τιμήντος,	τιμήσσης,	τιμήντος, &c.

#### § 41. WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B. The following method of practising on these exercises will direct the student in his preparation. e. g. εὐσεβής—*Form the genitive;—give the rule;—decline;—what cases contract the concurrent vowels?—give the rule;—decline and contract, giving the rule for each contraction.* This exercise should be continued till the student is perfectly ready and at ease in the whole process.)

εὐσεβής, pious	γραφεὺς, a painter.	αἰδώς, modesty.
ἀμεινων, better.	Περικλῆς, Pericles.	πέρας, a limit.
στάχυς, a spike of corn.	ἰχθὺς, a fish.	τεῖχος, a wall.
ἀρείων, more excellent.	ἄστυ, a city.	δρῦς, an oak.
νομεύς, a shepherd.	πλείων, more.	φονεὺς, a murderer.
φειδῶ, parsimony.	ἡδύς, the morning.	ἀναίδης, impudent.
γῆρας, old age.	βαθὺς, deep.	φράσις, diction.
Ἀχιλλεύς, Achilles.	βελτίων, better.	ὄρος, a mountain.
ὑπερφύης, excellent.	πειθῶ, persuasion.	πρεσβύς, old.
ἀληθές, true.	ἡδύ, sweet.	ἐνδεής, indigent.
μῦς, a mouse.	πόσις, a husband.	Διοκλῆς, Diocles.
μερὸς, a part.	ἥθος, custom.	ἔπος, a word.
πλείων, more.	κέρας, a horn.	δρομεύς, a runner.

#### § 42. OF THE ARTICLE.

The article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases the masculine and neuter genders are of the second declension;

the feminine is of the first. It wants the vocative, and is thus declined :

Singular.	Dual.	Plural.
N. $\delta$ , $\eta$ , $\tau\acute{o}$ , G. $\tau\omicron\upsilon$ , $\tau\eta\varsigma$ , $\tau\omicron\upsilon$ , D. $\tau\tilde{\omega}$ , $\tau\tilde{\eta}$ , $\tau\tilde{\omega}$ , A. $\tau\acute{o}\nu$ , $\tau\eta\nu$ , $\tau\acute{o}$ .	N. A. $\tau\acute{\omega}$ , $\tau\acute{\alpha}$ , $\tau\acute{\omega}$ , G. D. $\tau\omicron\iota\nu$ , $\tau\alpha\iota\nu$ , $\tau\omicron\iota\nu$ .	N. $\alpha\iota$ , $\alpha\iota$ , $\tau\acute{\alpha}$ , G. $\tau\tilde{\omega}\nu$ , $\tau\tilde{\omega}\nu$ , $\tau\tilde{\omega}\nu$ , D. $\tau\omicron\iota\varsigma$ , $\tau\alpha\iota\varsigma$ , $\tau\omicron\iota\varsigma$ , A. $\tau\omicron\upsilon\varsigma$ , $\tau\acute{\alpha}\varsigma$ , $\tau\acute{\alpha}$ .

*Obs.* 1. The Greeks spoke *definitely*, by placing the article before the substantive ; *indefinitely*, by omitting it or prefixing the pronoun  $\tau\iota\varsigma$  ; as,  $\delta$   $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ , *the man* ;  $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ , *a man*, or  $\tau\iota\varsigma$   $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ , *any man*.

*Obs.* 2. In grammar and lexicography, the article is used *technically*, to distinguish the gender of nouns, (§ 11. *obs.* 1.)

*Obs.* 3. The enclitic  $\delta\epsilon$  annexed to the article through all its cases, gives it the force of the pronoun "*this* ;" as,  $\delta\delta\epsilon$ ,  $\eta\delta\epsilon$ ,  $\tau\acute{o}\delta\epsilon$ , *this, he, she, it* ; Gen.  $\tau\omicron\upsilon\delta\epsilon$ ,  $\tau\eta\sigma\delta\epsilon$ ,  $\tau\omicron\upsilon\delta\epsilon$  ; &c. In Homer and the other old Epic writers, the article itself is, with few exceptions, used in this sense.

*Obs.* 4. The article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , is sometimes used as a relative. (See § 66. 2.)

*Note.* The article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , being commonly placed *before* a noun, is by some Grammarians called the *prepositive* article, to distinguish it from the relative pronoun  $\delta\varsigma$ ,  $\eta$ ,  $\delta$ , which, from being generally placed *after* the noun to which it refers, they call the *postpositive* article.

## § 43. DIALECTS OF THE ARTICLE.

### Singular.

M. and N.	Fem.
N. $\delta$ , $\tau\acute{o}$ . G. $\tau\omicron\upsilon$ , A. I. P. $\tau\omicron\iota\omicron$ ; D. $\tau\tilde{\omega}$ , $\tau\epsilon\tilde{\upsilon}$ ; P. $\tau\acute{\epsilon}\omega$ . D. $\tau\tilde{\omega}$ . A. $\tau\acute{o}\nu$ , $\tau\acute{o}$ , I. $\tau\acute{\epsilon}\phi$ .	$\eta$ , D. $\acute{\alpha}$ . $\tau\eta\varsigma$ , D. $\tau\tilde{\alpha}\varsigma$ . $\tau\tilde{\eta}$ , D. $\tau\tilde{\alpha}$ . $\tau\eta\nu$ , D. $\tau\acute{\alpha}\nu$ .

### Plural.

M. and N.	Fem.
N. $\alpha\iota$ , D. $\tau\acute{o}\iota$ . neut. $\tau\acute{\alpha}$ . G. $\tau\tilde{\omega}\nu$ , I. $\tau\acute{\epsilon}\omega\nu$ . D. $\tau\omicron\iota\varsigma$ , D. & I. $\tau\omicron\iota\sigma\iota$ , I. $\tau\acute{\epsilon}\omega\iota\sigma\iota$ , P. $\tau\omicron\iota\delta\acute{\epsilon}\sigma\iota$ , and $\tau\omicron\iota\delta\acute{\epsilon}\sigma\sigma\iota$ . A. $\tau\omicron\upsilon\varsigma$ , D. $\tau\acute{o}\varsigma$ , $\tau\acute{\omega}\varsigma$ .	$\alpha\iota$ , D. $\tau\acute{\alpha}\iota$ . $\tau\tilde{\omega}\nu$ , D. $\tau\tilde{\alpha}\nu$ , $\text{\AA}$ . $\tau\acute{\alpha}\omega\nu$ . $\tau\alpha\iota\varsigma$ , D. & I. $\tau\alpha\iota\sigma\iota$ , $\tau\tilde{\eta}\sigma\iota$ . $\tau\acute{\alpha}\varsigma$ .

## § 44. OF THE ADJECTIVE.

An **ADJECTIVE** is a word used to qualify a substantive, or to limit its signification; as, ἀγαθὸς ἀνὴρ a *good man*; μία ἡμέρα, *one day*;

1. The **ACCIDENTS** of the adjective are *gender, number, and case*, and in most adjectives also *comparison*.

2. Adjectives in Greek, as well as Latin, indicate the gender, number, and case, by the termination; as, καλ-ός, masc. καλ-ή, fem. καλ-όν, neuter, &c.

3. Participles have the *form* and *declension* of adjectives, while in *time* and *signification* they belong to the verb.

4. Some adjectives denote each gender by a different termination in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations*; and some are adjectives of *one termination*, which is common to the masculine and feminine; such want the neuter.

5. In adjectives of three terminations, the feminine is always of the first declension. In all adjectives the masculine is always of the second or third; and the declension of the neuter is always the same with that of the masculine.

## § 45. REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

1. Adjectives of the first and second declension have the masculine always in *ος*, the feminine always in *η* or *α*, the neuter always in *ον*; thus,

καλός, *beautiful*.

Singular.	Dual.	Plural.
N. καλ-ός, -ή, -όν,	N. A. V. καλ-ῶ, -ᾶ, -ῶ,	N. καλ-οι, -αι, -ᾶ,
G. καλ-οῦ, -ῆς, -οῦ,	G. D. καλ-ῶν, -αῖν, -οῖν.	G. καλ-ῶν, -ῶν, -ῶν,
D. καλ-ῶ, -ῆ, -ῶ,		D. καλ-οῖς, -αῖς, -οῖς,
A. καλ-όν, -ήν, -όν,		A. καλ-οὺς, -ᾶς, -ᾶ,
V. καλ-ε, -ή, -όν.		V. καλ-οι, -αι, -ᾶ.

Thus decline ἀγαθός, *good*; κακός, *bad*; φίλος, *friendly*; μαλακός, *soft*; λευκός, *white*; δῆλος, *manifest*; ἀπαλός, *tender*; ἡδυσπύδιος, *pleasant*.

2. But *ος* pure, and *ρος*, have *α* in the feminine; as,

Singular.				Singular.			
N.	ῥάδι-ος,	-α,	-ον,	N.	φανερ-ός,	-ά,	-όν,
G.	ῥάδι-ου,	-ας,	-ου,	G.	φανερ-οῦ,	-ᾶς,	-οῦ,
D.	ῥάδι-φ,	-α,	-φ,	D.	φανερ-ῶ,	-ᾶ,	-ῶ,
A.	ῥάδι-ον,	-αν,	-ον,	A.	φανερ-όν,	-άν,	-όν,
V.	ῥάδι-ε,	-α,	-ον.	V.	φανερ-ε,	-ά,	-όν.

The Dual and Plural like *καλός*.

*Exc.* The terminations *-οος*, and sometimes *-σος*, especially in adjectives denoting matter and colour, retain *η*; as, *ὀγδοος*, the eighth, *ὀγδόη*; *ὀλοός*, pernicious, *ὀλόη*; *χρύσεος*, golden; *χρυσέη*; *φοινίκεος*, purple, *φοινικέη*. Except where *ρ* stands before the vowel; as, *ἀσφός*, frequent; *ἀσφά*; *ἀργύρεος*, silver, *ἀργύρεα*.

3. The Attics often decline adjectives in *-ος*, especially derivatives and compounds, by the common gender, without the feminine termination; thus,

Singular.				Dual.	
Masc. and Fem.				Neut.	
N.	ὁ	ἡ	ἀθάνατος,	τὸ	ἀθάνατον
G.	τοῦ,	τῆς,	τοῦ,	ἀθανάτου,	
D.	τῷ,	τῇ,	τῷ,	ἀθανάτῳ,	
A.	τὸν,	τὴν,	τὸ,	ἀθάνατον,	
V.	ῶ		ἀθάνατε,	ῶ,	ἀθάνατον
Plural.					
N.	οἱ,	αἱ,	ἀθάνατοι,	τὰ	ἀθάνατα.
G.	τῶν,	τῶν,	ἀθανάτων,		
D.	τοῖς,	ταῖς,	ἀθανάτοις,		
A.	τοὺς,	τάς,	ἀθανάτους,	τὰ	ἀθάνατα.

Or thus,

Singular.		Dual.		Plural.	
N.	ἀθάναι-ος -ος -ον	N. A. V.		N.	ἀθάναι-οι -οι -α,
G.	ἀθανάτ-ου -ου -ου		ἀθανάτ-ω -ω -ω	G.	ἀθανάτ-ων -ων -ων,
D.	ἀθανάτ-φ -φ -φ	G. D.		D.	ἀθανάτ-οις -οις -οις,
A.	ἀθάναι-ον .ον -ον		ἀθανάτ-οιγ -οιγ -οιγ	A.	ἀθάναι-ους -ους -α,
V.	ἀθάναι-ε -ε -ον			V.	ἀθάναι-οι -οι -α.

In the same manner decline

ὁ, ἡ πάμφιλος,	τὸ πάμφιλον,	from πᾶν and φίλος.
ὁ, ἡ ἄδικος,	τὸ ἄδικον,	from δίκη.
ὁ, ἡ οὐρανίος,	τὸ οὐρανίον,	from οὐρανός.
ὁ, ἡ ὁμορος,	τὸ ὁμορον,	from ὅμος and ὄρος.

*Note.* Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

## § 46. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

The masculine and neuter of all adjectives not ending in -ος, are of the third declension.

The regular terminations of these are,

M.	F.	N.
1. ας,	αινα,	αν.
2. εις,	εσσα,	εν.
3. υς,	εια,	υ; thus,

### 1. *Example of an Adjective in -ας, -αινα, -αν.* *μέλας, black.*

#### Singular.

N. μέλ-ας,	μέλ-αινα,	μέλ-αν,
G. μέλ-ανος,	μελ-αίνης,	μέλ-ανος,
D. μέλ-ανι,	μελ-αίνῃ,	μέλ-ανι,
A. μέλ-ανα,	μέλ-αίναν,	μέλ-αν,
V. μέλ-αν,	μέλ-αινα,	μέλ-αν.

#### Dual.

N. A. V. μέλ-ανε,	μελ-αίνα,	μέλ-ανε,
G. D. μελ-άνοιν,	μελ-αίναιν,	μελ-άνοιν.

#### Plural.

N. V. μέλ-ανες,	μέλ-αίναι,	μέλ-ανα,
G. μελ-άνων,	μελ-αίνων,	μελ-άνων,
D. μέλ-ασι,	μελ-αίναις,	μέλ-ασι, § 6. 16.
A. μέλ-ανας,	μελ-αίνας,	μέλ-ανα.

2. *Example of an Adjective in -εις, -εσσα, -εν.*

*χαρίεις, comely.*

Singular.

- N. *χαρ-εις, χαρ-εσσα, χαρ-εν,*  
 G. *χαρ-εντος, χαρ-έσσης, χαρ-εντος, § 23. 2.*  
 D. *χαρ-εντι, χαρ-έσση, χαρ-εντι,*  
 A. *χαρ-εντα, χαρ-εσσαν, χαρ-εν,*  
 V. *χαρ-εν, χαρ-εσσα, χαρ-εν.*

Dual.

- N. A. V. *χαρ-εντε, χαρ-έσσα, χαρ-εντε,*  
 G. D. *χαρ-έντων, χαρ-έσσαιν, χαρ-έντων.*

Plural.

- N. V. *χαρ-εντες, χαρ-εσσαι, χαρ-εντα,*  
 G. *χαρ-έντων, χαρ-εσσών, χαρ-έντων,*  
 D. *χαρ-εισι, χαρ-έσσαις, χαρ-εισι, § 6. 18.*  
 A. *χαρ-εντας, χαρ-έσσας, χαρ-εντα.*

\* *Obs.* According to Buttman adjectives in -εις (but not participles) have -εσι and not -εισι in the dative plural. Prof. Anthon adopts the same termination. When so used it must be regarded as an exception to the general rule.

3. *Example of an Adjective in -υς, -εια, -υ.*

*ἡδύς, sweet.*

Singular.

- |                              |                 |                           |
|------------------------------|-----------------|---------------------------|
| N. <i>ἡδ-ύς,</i>             | <i>ἡδ-εῖα,</i>  | <i>ἡδ-ύ,</i>              |
| G. <i>ἡδ-έος,</i>            | <i>ἡδ-εῖας,</i> | <i>ἡδ-έος,</i>            |
| D. <i>ἡδ-εῖ, contr. -εῖ,</i> | <i>ἡδ-εῖα,</i>  | <i>ἡδ-εῖ, contr. -εῖ,</i> |
| A. <i>ἡδ-ύν, or -έα,*</i>    | <i>ἡδ-εῖαν,</i> | <i>ἡδ-ύ,</i>              |
| V. <i>ἡδ-ύ,</i>              | <i>ἡδ-εῖα,</i>  | <i>ἡδ-ύ.</i>              |

Dual.

- |                        |                  |                 |
|------------------------|------------------|-----------------|
| N. A. V. <i>ἡδ-έε,</i> | <i>ἡδ-εῖα,</i>   | <i>ἡδ-έε,</i>   |
| G. D. <i>ἡδ-έοιν.</i>  | <i>ἡδ-εῖαιν,</i> | <i>ἡδ-έοιν.</i> |

Plural.

- |                                  |                  |                           |
|----------------------------------|------------------|---------------------------|
| N. V. <i>ἡδ-έες, contr. εῖς,</i> | <i>ἡδ-εῖαι,</i>  | <i>ἡδ-έα, not contr.†</i> |
| G. <i>ἡδ-έων,</i>                | <i>ἡδ-εῖων,</i>  | <i>ἡδ-έων,</i>            |
| D. <i>ἡδ-έσι,</i>                | <i>ἡδ-εῖαις,</i> | <i>ἡδ-έσι,</i>            |
| A. <i>ἡδ-έας, contr. εῖς,</i>    | <i>ἡδ-εῖας,</i>  | <i>ἡδ-έα, not contr.</i>  |

\* See § 24. R. 2.

† See § 40 R. 3 Exc.



After the same manner decline,

1.			3.		
τάλ-ας,	-αινα,	-αν.	γλυκ-ὺς,	-εῖα,	-ὺ.
			ἡμισ-υς,	-εῖα,	-υ.
			βαρ-ὺς,	-εῖα,	-ὺ.
μελιτό-εις,	-εσσα,	-εν.	βαθ-ὺς,	-εῖα,	-ὺ.
τιμή-εις,	-εσσα,	-εν.	ὀξ-ὺς,	-εῖα,	-ὺ.

## § 47. DECLENSION OF PARTICIPLES.

Participles are declined like adjectives of three terminations : those of the middle and passive in -ος, are inflected throughout like καλός, § 45. 1. Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter, those of the third, the genitive being always formed as directed, § 23. *Obs.* 1. The terminations of these are as follows :

M.	F.	N.		M.	F.	N.
1. -ων,	-ουσα,	-ον.	Gen.	-οντος,	-ούσης,	-οντος, &c.
2. -ας,	-ασα,	-αν.		-αντος,	-άσης,	-αντος, &c.
3. -ὺς,	-υῖα,	-ός.		-ότος,	-υῖας,	-ότος, &c.
4. -εῖς,	-εῖσα,	-έν.		-έντος,	-εἰσης,	-έντος, &c.
5. -ούς,	-ούσα,	-όν.		-όντος,	-ούσης,	-όντος, &c.
6. -ὺς,	-ῦσα,	-ύν.		-ύντος,	-ύσης,	-ύντος, &c.

Of these the 1st and 3d are declined as examples ; thus,

### 1. τύπων, *having struck.* (2 Aor. Act.)

Singular.

N. V.	τύπ-ων	τυπ-οῦσα	τύπ-ον,
G.	τύπ-οντος	τυπ-ούσης	τύπ-οντος,
D.	τύπ-οντι	τυπ-ούση	τύπ-οντι,
A.	τύπ-οντα	τυπ-οῦσαν	τύπ-ον.

Dual.

N. A. V.	τύπ-οντε	τυπ-ούσα	τύπ-οντε,
G. D.	τυπ-όντοιιν	τυπ-ούσαιιν	τυπ-όντοιιν.

Plural.

N. V.	τύπ-οντες	τύπ-ουσαι	τύπ-οντα,
G.	τυπ-όντων	τυπ-ουσῶν	τυπ-όντων,
D.	τύπ-ουσι	τυπ-ούσαις	τύπ-ουσι, § 6. 18.
A.	τύπ-οντας	τυπ-ούσας	τύπ-οντα.

In this manner are declined all participles which have ν before -τος in the genitive.

3. *τετυφ-ως*, *having struck* (Perf. Act.)

## Singular.

N. V.	τετυφ-ως,	-υῖα,	-ός,
G.	τετυφ-ότιος,	-υῖας,	-ότιος,
D.	τετυφ-ότι,	-υῖα,	-ότι,
A.	τετυφ-ότια,	-υῖαν,	-ός.

## Dual.

N. A. V.	τετυφ-ότε,	-υῖα,	-ότε,
G. D.	τετυφ-ότιον,	-υῖαιν,	-ότιον.

## Plural.

N. V.	τετυφ-ότες,	-υῖαι,	-ότια,
G.	τετυφ-ότων,	-υῖων,	-ότων,
D.	τετυφ-όσιν,	-υῖαις,	-όσιν, § 6. 8.
A.	τετυφ-ότιας,	-υῖας,	-ότια.

The participle in *-ως*, after a Syncope, (§ 101. 7.) has  
Nom. and Voc. *-ως*, *-ῶσα*, *-ῶς*. G. *-ῶτος*, *-ώσης*, *-ῶτος*, &c.

## § 48. ADJECTIVES OF TWO TERMINATIONS.

Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων*, *ην*, *ης*, *ις*, *υς*, and *ους*, (viz. compounds of *ποῦς*;) and they form the neuter according to the following

## RULES.

1. Adjectives of the common gender in *-ων*, *-ην*, *-ης*, form the neuter by changing the long vowel into its own short one; thus,

N. δ, ἡ,	σώφρων,	τὸ σῶφρον,	<i>prudent</i> ,	G. σῶφρον-ος.
N. δ, ἡ,	ἄρρεν,	τὸ ἄρρεν,	<i>male</i> ,	G. ἄρρεν-ος.
N. δ, ἡ,	ἀληθής,	τὸ ἀληθές,	<i>true</i> ,	G. ἀληθές-ος.

So also some in *-ωρ*; as,

N. δ, ἡ,	μεγαλήτωρ,	τὸ μέγαλητορ,	G. μεγαλήτορ-ος.
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*Note.* But *τέρην*, *tender*, usually has the feminine *τέρεια*, neuter *τέρεν*.

2. Adjectives of the common gender in  $\iota\varsigma$  and  $\upsilon\varsigma$ , form the neuter by rejecting  $\varsigma$ ; as,

N.  $\delta$ ,  $\eta$ , εὐχαρις, τὸ εὐχαρι, G. εὐχάρι-τος.

N.  $\delta$ ,  $\eta$ , ἄδακρυς, τὸ ἄδακρυ, G. ἀδάκρι-ος.

3. Compounds of ποῦς, a foot; have the neuter in -ουν; as,

N.  $\delta$ ,  $\eta$ , δίκους, τὸ δίκουν, G. δικοδ-ος, § 23. 1

*Note.* It is probable this word was originally πόος; whence  $\delta$ ,  $\eta$ , δίπο τὸ δίποον, contracted δίκους, δίκουν; and that the declension was afterward changed from the 2d to the 3d, as was done also in γέλως, and ἔρως, from the ancient γέλαος, and ἔραος.

Examples of Adjectives of the common gender.\*

1.  $\delta$ ,  $\eta$ , σώφρων, prudent.

Singular.

N. σώφρ-ων, -ων, -ον,  
G. σώφρ-ονος, -ονος, -ονος,  
D. σώφρ-ονι, -ονι, -ονι,  
A. σώφρ-ονα, -ονα, -ον,  
V. σώφρ-ον, -ον, -ον.

Dual.

N. A. V.

σώφρ-ονε, -ονε, -ονε,

G. D.

σωφρ-όνειν, -όνειν, -όνειν.

Plural.

N. σώφρ-ονες, -ονες, -ονα,  
G. σωφρ-όνων, -όνων, -όνων,  
D. σώφρ-οσι, -οσι, -οσι,  
A. σώφρ-ονας, -ονας, -ονα,  
V. σώφρ-ονες, -ονες, -ονα.

2.  $\delta$ ,  $\eta$ , ἀληθής, true.

Singular.

N. ἀληθ-ής, -ής, -έι,  
G. ἀληθ-έος, -έος, -έος,  
D. ἀληθ-εῖ, -εῖ, -εῖ,  
A. ἀληθ-έα, -έα, -ές,  
V. ἀληθ-ές, -ές, -ές.

Dual.

N. A. V.

ἀληθ-έε, -έε, -έε,

G. D.

ἀληθ-έειν, -έειν, -έειν.

Plural.

N. ἀληθ-έες, -έες, -έα,  
G. ἀληθ-έων, -έων, -έων,  
D. ἀληθ-έσι, -έσι, -έσι,  
A. ἀληθ-έας, -έας, -έα,  
V. ἀληθ-έες, -έες, -έα.

\* These adjectives may be declined by means of the article  $\delta$ , as ἀθάνα-τος, § 45. 3. Thus, N.  $\delta$ ,  $\eta$ , σώφρων, τὸ σώφρον, G. τοῦ, τῆς, τοῦ, σώφρονος, L.  $\phi$ , τῆ, τῆ, σώφρονι, &c.

3. ὁ, ἡ, εὐχαρις, *acceptable*.

## Singular.

N. εὐχαρ-ις,	-ις,	-ι,
G. εὐχάρ-ιτος,	-ιτος,	-ιτος,
D. εὐχάρ-ιτι,	-ιτι,	-ιτι,
A. εὐχάρ-ιτα,	-ιτα,	-ι,
	-ιν,	-ιν,
V. εὐχαρ-ι,	-ι,	-ι.

## Dual.

## N. A. V.

εὐχάρ-ιτε,	-ιτε,	-ιτε,
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## G. D.

εὐχαρ-ιτοιν,	-ιτοιν,	-ιτοιν.
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## Plural.

N. εὐχάρ-ιτες,	-ιτες,	-ιτα,
G. εὐχαρ-ιτων,	-ιτων,	-ιτων,
D. εὐχάρ-ισι,	-ισι,	-ισι,
A. εὐχάρ-ιας,	-ιας,	-ιτα,
V. εὐχάρ-ιτες,	-ιτες,	-ιτα.

4. ὁ, ἡ, ἄδακρυς, *tearless*

## Singular.

N. ἄδακρ-υς,	-υς,	-υ,
G. ἄδακρ-υος,	-υος,	-υος,
D. ἄδακρ-υϊ,	-υϊ,	-υϊ,
A. ἄδακρ-υν,	-υν,	-υ,
V. ἄδακρ-υ,	-υ,	-υ.

## Dual.

## N. A. V.

ἄδακρ-υε,	-υε,	-υε,
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## G. D.

ἄδακρ-ύοιν,	-ύοιν,	-ύοιν
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## Plural.

N. ἄδακρ-υες,	-υες,	-υα,
G. ἄδακρ-ύων	-ύων,	-ύων,
D. ἄδακρ-υσι,	-υσι,	-υσι,
A. ἄδακρ-υας,	-υας,	-υα,
V. ἄδακρ-υες,	-υες,	-υα.

✕

## § 49. OF IRREGULAR ADJECTIVES.

Every adjective not ending in some of the regular terminations already mentioned, is *irregular*. It always wants the neuter gender, and is declined like a noun of the 3d declension; thus,

N. ὁ, ἡ, ἄρπαξ,

G. τοῦ, τῆς, ἄρπαγος, &amp;c.

*Obs.* 1 The poets sometimes use the genitive and dative of such adjectives in the neuter. Sometimes the neuter is supplied by a derivative form in -ον; thus, ἄρπακτικόν is used as the neuter of ἄρπαξ; βλακτικόν, as the neuter of βλάξ, &c.

*Exc.* 1. ἐκόν and ἀέκων, (by syncope ἄκων) are declined with three genders like participles; thus,

N. ἐκ-όν, ἐκ-οῦσα, | ἐκ-όν, |G. ἐκ-όντος, ἐκ-ούσης, | ἐκ-όντος, &c. |

The adjective πᾶς, *all*, is also declined like the participle in ας; thus,

N: V. *πᾶς*, *πᾶσα*, *πᾶν*,  
G. *παντός*, *πάσης*, *παντός*, &c.

Exc. 2. *μέγας*, *great*, and *πολὺς*, *many*, are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives *μεγάλος* and *πολὺς*, of the 2d declension; thus,

Singular.			Singular.		
M.	F.	N.	M.	F.	N.
N. <i>μέγας</i> ,	<i>μεγάλη</i> ,	<i>μέγα</i> ,	<i>πολὺς</i> ,	<i>πολλή</i> ,	<i>πολὺ</i> ,
G. <i>μεγάλου</i> ,	<i>μεγάλης</i> ,	<i>μεγάλου</i> ,	<i>πολλοῦ</i> ,	<i>πολλῆς</i> ,	<i>πολλοῦ</i> ,
D. <i>μεγάλῳ</i> ,	<i>μεγάλῃ</i> ,	<i>μεγάλῳ</i> ,	<i>πολλῷ</i> ,	<i>πολλῇ</i> ,	<i>πολλῷ</i> ,
A. <i>μέγαν</i> ,	<i>μεγάλην</i> ,	<i>μέγα</i> .	<i>πολὺν</i> ,	<i>πολλήν</i> ,	<i>πολὺ</i> .

Dual.

Dual.

N. A. V. *μεγάλῳ*, *μεγάλα*, *μεγάλῳ*. | *πολλῷ*, *πολλά*, *πολλῷ*, &c.  
through the dual and plural, like *καλός*.

*Note.* Homer and other poets inflect *πολὺς* regularly, Gen. *πολῆς*, Dat. *πολεῖ*, &c. It was afterwards changed, in those cases in which it would not be distinguished from the same cases of *πόλις*, a city.

*Obs.* 2 Some substantives in *-ας* and *-ης*, inflected in the first declension, are called by Grammarians, adjectives; as, *ὕβριστής*, an insolent man; *τραυματίας*, a wounded man; but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

## § 50. ADJECTIVES TO BE DECLINED.

<i>πικρ-ός</i> , -ή, -όν, <i>bad</i> .	<i>φοβερ-ός</i> , -ά, -όν, <i>formidable</i> .
<i>τάλ-ας</i> , -αινα, -αν, <i>miserable</i> .	<i>ἀγαθός</i> , -ή, -όν, <i>good</i> .
<i>βαρ-ύς</i> , -εῖα, -ύ, <i>heavy</i> .	<i>ὁ</i> , <i>ή</i> , <i>μακρόχειρ</i> , <i>long-handed</i>
<i>ὁ</i> , <i>ή</i> , <i>τέρην</i> , <i>τὸ τέρεν</i> , <i>tender</i> .	<i>ὁ</i> , <i>ή</i> , <i>καλλίων</i> , -ον, <i>more beauti-</i>
<i>ὁ</i> , <i>ή</i> , <i>εὐσεβής</i> , -ές, <i>pious</i> .	<i>ful</i> .
<i>ὁ</i> , <i>ή</i> , <i>βελτίων</i> , -ον, <i>better</i> .	<i>ταχ-ύς</i> , -εῖα, -ύ, <i>swift</i> .
<i>τιμῇ-εις</i> , -εσσα, -εν, <i>honoured</i> .	<i>ἡχῇ-εις</i> , -εσσα, -εν, <i>sonorous</i> .
<i>ο</i> , <i>ή</i> , <i>ἀδίκος</i> , -ον, <i>unjust</i> .	<i>φίλ-ος</i> , -η, -ον, <i>friendly</i> .
<i>ἄξιος</i> , -α, -ον, <i>worthy</i> .	<i>ὁ</i> , <i>ή</i> , <i>μνήμων</i> , -ον, <i>mindful</i> .
<i>ὁ</i> , <i>ή</i> , <i>φιλόπατρις</i> , -ι, <i>patriotic</i> .	<i>ὁ</i> , <i>ή</i> , <i>ἀδμής</i> , -ές, <i>unconquered</i>
<i>ὁ</i> , <i>ή</i> , <i>πολύπους</i> , -ουν, <i>many-footed</i>	<i>ὁ</i> , <i>ή</i> , <i>φύγας</i> , <i>an exile</i> .
<i>ὁ</i> , <i>ή</i> , <i>μάκαρ</i> , <i>happy</i> .	<i>γλυκ-ύς</i> , -εῖα, -ύ, <i>sweet</i> .
<i>βαθ-ύς</i> , -εῖα, -ύ, <i>deep</i> .	<i>ῥάδιος</i> , -α, -ον, <i>easy</i> .
<i>ὁ</i> , <i>ή</i> , <i>μεῖζων</i> , -ον, <i>greater</i> .	<i>ὁ</i> , <i>ή</i> , <i>σώφρων</i> , -ον, <i>wise</i> .

## § 51. COMPARISON OF ADJECTIVES.

Adjectives have three degrees of comparison, the *Positive*, *Comparative*, and *Superlative*.

The *Positive* expresses a quality *simply*; the *Comparative* asserts it in a *higher or lower degree* in one object than in another; and the *Superlative*, in the highest or lowest degree compared with several; thus, gold is *heavier* than silver; it is the *most precious* of metals. Hence those adjectives only can be compared whose signification admits the distinction of more and less.

## § 52. GENERAL RULE.

The comparative degree is formed by adding *-τερος* to the positive, and the *superlative* by adding *-τατος*; thus,

Positive.	Comparative.	Superlative.
μάκαρ,	μακάρ-τερος,	μακάρ-τατος.
εἶνους,	εἰνούς-τερος,	εἰνούς-τατος.
κακόνους,	κακονούς-τερος,	κακονούς-τατος.
ἀπλός-ἀπλοῦς,	ἀπλούς-τερος,	ἀπλούς-τατος.

## SPECIAL RULES.

1. *-εις* rejects *ι*; as,

χαρῖεις, χαρίεις-τερος, χαρίεις-τατος.

2. *-ος* rejects *ς*; and also, after a short syllable, changes *ο* into *ω*; thus,

δρῶδς,	δρῶδ-τερος,	δρῶδ-τατος.
δικαιος,	δικαῖδ-τερος,	δικαῖδ-τατος.
πονηρδς,	πονηρδ-τερος,	πονηρδ-τατος.
θαυμασιδς,	θαυμασιδ-τερος,	θαυμασιδ-τατος.
δηλός,	δηλδ-τερος,	δηλδ-τατος.

*-ος* after a short syllable.

σοφδς,	σοφῶ-τερος,	σοφῶ-τατος.
κενδς,	κενῶ-τερος,	κενῶ-τατος.
φοβερδς,	φοβερῶ-τερος,	φοβερῶ-τατος.
φανερδς,	φανερῶ-τερος,	φανερῶ-τατος.
χαλεπδς,	χαλεπῶ-τερος,	χαλεπῶ-τατος.

*Obs.* The change of *ο* into *ω*, is made to prevent the concurrence of four short syllables. Hence *ο*, after a doubtful

vowel considered long, remains unchanged ; but if considered short, the *ο* is changed into *ω* ; thus, *ἐνιτμος*, has *ἐντιμότερος* ; and *ισχυρς* has *ισχυρότερος* ; because *ι* and *υ* are considered long ; but *ἀγριος* has *ἀγριώτερος* ; and *ικανός*, *ικανώτερος*, &c., because the *ι* and *α* are considered short.

3. -ας, -ης, and -υς, add to the neuter gender ; as,

μέλας,	μέλαινα,	μέλαν ;	μελάν-τερος, &c.
εὐσεβής,	εὐσεβής,	εὐσεβές ;	εὐσεβέσ-τερος, &c.
εὐρύς,	εὐρεῖα,	εὐρὺ ;	εὐρύ-τερος, &c.

4. -ων and -ην add to the nominative plural masculine ; as,

ἄφρων,	N. P. ἄφρονες,	ἀφρονέσ-τερος, &c
τέρην,	“ τέρηνες,	τερένέσ-τερος, &c.

*Exc.* But *πέπων* makes *πεπαίτερος*, &c. and *πίων*,—*πιότερος*, *πιότατος*.

### § 53. COMPARISON BY -ων AND -ιστος.

1. Some adjectives in -ος, derived from substantives, are compared by -ίων and -ιστος. In these the comparison is made, not from the adjective, but from the substantive from which it is derived ; thus,

καλός, beautiful,	from κάλλος, beauty,	καλλίων, κάλλιστος.
ἐχθρός, inimical,	ἐχθός, enmity,	ἐχθίων, ἔχθιστος.
οἰκτρός, compassionate,	οἶκτος, compassion,	οἰκτίων, οἰκτιστος.
αἰσχρός, base,	αἶσχος, baseness,	αἰσχιών, αἰσχιστος.
μακρός, long,	μήκος, length,	μηκίων, μήκιστος.

2. Some in -υς are compared both ways ; as,

βαθός, deep,	βαθύτερος,	βαθύτατος.
and	βαθίων,	βάθιστος.

In like manner compare *βραδύς*, slow ; *ταχύς*, swift ; *παχύς*, thick ; *γλυκύς*, sweet ; *ὥκός*, quick ; &c.

3. *ῥάδιος*, easy, has *ῥαῖων*, *ῥαῖστος* ; or, with *ι* subscribed, *ῥάων*, *ῥᾶστος*.

*Note.* Some of these, and of others compared in this way, are occasionally found compared by -τερος and -τατος.

## § 54. IRREGULAR COMPARISON.

The following adjectives are irregular in their comparison ; viz.

ἐγαθός, <i>good</i> ,	ἀμείνων,	ἀγαθώτατος, from ἀμενός, <i>pleasant</i> .
	ἀρετών,	ἀριστος, from Ἄρης, <i>Mars</i> .
	βέλτιων,	βέλτιστος, from βούλομαι, <i>I wish</i> .
	κρείσσων,	κράτιστος, from κράνυς, <i>brave</i> .
	λῶτων,	λῶστος, from λῶ, for θέλω, <i>I wish</i> .
	φέρτερος,	{ φέρτατος, φέριστος, φέρτιστος, } from φέρω, <i>I bear</i> .
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χειρόστος.
μέγας, <i>great</i> ,	μελίων,	μέγιστος.
πολύς, <i>many</i> ,	πλείων,	πλεῖστος.
ἐλαχὺς, <i>small</i> ,	ἐλάσσων,	ἐλάχιστος.
μικρός, <i>little</i> ,	ῥησσων, or μείων, or μικρότερος ;	μικρότατος.

## § 55. DEFECTIVE COMPARISON.

Some adjectives in the comparative and superlative degree, have no positive, but are formed from

## 1. NOUNS ; as,

βασιλεὺς, <i>a king</i> ;	βασιλεύτερος,	βασιλεύτατος.
κέρδος, <i>gain</i> ;	κερδίων,	κερδιστος.
θεός, <i>God</i> ;	θεώτερος,	
κλέπτης, <i>a thief</i> ;		κλεπτίσσις.
κῦδος, <i>glory</i> ;	κυδίων,	κύδιστος.
κύων, <i>a dog</i> ;	κύντερος,	
πλήκτης, <i>a striker</i> ;		πληκτίσσις.
πότης, <i>a drinker</i> ;		ποτίσσις.
ῥίγος, <i>cold, rigor</i> ;	ῥιγίων,	ῥίγιστος.
φῶρ, <i>a thief</i> ;		φωρότατος.

## 2. PRONOUN ; as,

εὐτός, <i>self</i> ;	αὐτότατος.
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## 3. PARTICIPLE ; as,

ἰσχυρόμενος, <i>strong</i> ;	ἰσχυρομένεστερος,	ἰσχυρομένεσσις.
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## 4. ADVERBS ; as,

ἄνω,	up ;	ἀνώ-τερος,	-τατος.
ἄφωρ,	immediately ;	ἀφώ-τερος,	
ἐγγύς,	near ;	{ ἐγγύ-τερος,	{ -τατος
		{ ἐγγ-λων,	{ -ιστος.
ἔξω,	out ;	ἐξώ-τερος,	-τατος.
κάτω,	down ;	κατώ-τερος,	-τατος.
ἐσω,	in ;	ἐσώ-τερος,	-τατος.
ὀπίσω,	back ;	ὀπισώ-τερος,	-τατος.
πέραν,	beyond ;	περαί-τερος,	-τατος.
ποῦρῳ,	far ;	ποῦρῳ-τερος,	-τατος.
πρωί,	early ;	πρωίαι-τερος,	-τατος.
ὑψι,	highly ;		ὑψιστος.

## 5. PREPOSITIONS ; as,

πρὸ,	before ;	πρό-τερος, πρό-τατος,	whence πρῶτος.
ὑπέρ,	over ;	υπερ-τερος, υπέρ-τατος,	whence ὑπατος.

Some comparatives and superlatives are again compared ; as,

λῶτων, better,	λῶττερος.
μείων, less,	μειότερος.
ῥάων, easier,	τὸ ῥαότερον.
καλλίων, more beautiful,	τὸ καλλιώτερον.
χερσίων, } worse,	{ τὸ χειριώτερον.
χείρων, } worse,	{ and χειρότερον.
χείριστος, worst,	ἡ χειριστοιτέρη.
κύνιστος, most glorious,	κύνιστατος.
ἐλάχιστος, least,	ἐλαχιστότερος.
πρῶτος, first,	πρωτίστος.

Some words ending in ης, of the first declension, are compared ; thus, (see § 49. Obs. 2.)

ὄβριστής, an insolent man,	ὕβριστό-τερος,	-τατος.
πλεονέκτης, an avaricious man.		πλεονεκτίστατος.

## § 56. DIALECTS OF COMPARISON.

1. The Attics compare many adjectives in -ος, -ης, and ξ, by -ιστερος -ιστατος, -αιτερος -αιτατος, and -εστερος -εστατος ; as,

λάλος, loquacious,	λαλίσ-τερος,	-τατος.
φίλος, friendly,	φιλαί-τερος,	-τατος.
by Syncope,	φιλ-τερος,	-τατος and φίλιστος.
σπουδαίος, diligent,	σπουδαίεσ-τερος,	-τατος.

ἀφθονος, <i>not envying</i> ,	ἀφθονέσ-τερος,	-τατος.
παλαιός, <i>old</i> ,	παλαι-τερος,	-τατος.
γεραίος, <i>an old man</i> ,	γεραί-τερος,	-τατος.
ἄρπαξ, <i>ravenous</i> ,	ἀρπαγίσ-τερος,	-τατος.
πλεονέκτης, <i>avaricious</i> ,	πλεονεκτίσ-τερος,	-τατος.
ψεύδης, <i>false</i> ,	ψευδίσ-τερος,	-τατος.

2. Dialects of particular comparatives and superlatives, are, for *πρέσσω*, I. and D. *πρέσσω*, *better*; *χείρων*, P. *χερείων*, I. dat. *χέρηι*, acc. *χέρηα*, nom. plur. *χέρηες*;—*μείζων*, I. *μέζων*, D. *μάσσω*, *greater*; with others which may be learned by practice in reading.

## § 57. NUMERALS.

Numbers are of two classes, the *Cardinal* and the *Ordinal*. The *Cardinal* answer to the question, how many? as, *one, two, &c.* The *Ordinal* answer to the question, which of the number? as, *first, second, third, &c.*

*Distributives* have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with *ὄν*; as, *ὄνδυο*, *ὄντρεις* &c.; *bini*, *terni*;—and sometimes preceded by *κατά*, *ἀνά*, &c.

### I. THE CARDINAL NUMBERS.

1. *Εἷς*, *one*, has the singular number only, and is thus declined;

N. <i>εἷς</i> ,	<i>μία</i> ,	<i>ἓν</i> ,
G. <i>ἑνός</i> ,	<i>μιάς</i> ,	<i>ἐνός</i> ,
D. <i>ἐνί</i> ,	<i>μιά</i> ,	<i>ἐνί</i> ,
A. <i>ένα</i> ,	<i>μιασ</i> ,	<i>ἐν</i> .

In like manner the two compounds,

*οὐδ-εἷς*, *οὐδε-μία*, *οὐδ-έν*, plur. *οὐδ-ένες*, *-εμιαί*, *-ενα*.  
*μῆδ-εἷς*, *μῆδε-μία*, *μῆδ-έν*, „ *μῆδ-ένες*, *-εμιαί*, *-ένα*.

*Obs. 1.* From *εἷς*, *one*, is formed the adjective *ἕτερος*, *either, one, other*; and from *οὐδεις*, *μηδεις*, are formed *οὐδέτερος*, *μηδέτερος*, *neither*.

*Obs. 2.* *Εἷς* is sometimes used for the ordinal *πρῶτος*, as *Matth. 28. 1. Mark 16. 2.* This is usually considered a He-

braism, but it is sometimes used by the Greeks also ; Herod. iv. 161, Thucyd. iv. 115. Also in Latin, Cic. Sen. 5. "Uno et octogessimo Anno."

2. Δύω, *two*, has properly the dual only ; thus,

N. A. δύο,  
G. D. δυοῖν and δυεῖν, } for all genders.

Obs. 3. The plural forms, G. *δυῶν*, D. *δυσί*, are sometimes used ; δύο, *two*, is indeclinable ; ἀμφω, *both*, is declined like δύο.

3. Τρεῖς, *three*, and τέσσαρες, *four*, are thus declined,

PLUR. *τρεῖς, three.*

N. A. <i>τρεῖς</i> ,	<i>τρεῖς</i> ,	<i>τρεῖς</i> ,
G. <i>τριῶν</i> ,	<i>τριῶν</i> ,	<i>τριῶν</i> ,
D. <i>τρισι</i> ,	<i>τρισι</i> ,	<i>τρισι</i> .

PLUR. *τέσσαρες, four.*

N. <i>τέσσαρες</i> ,	<i>τέσσαρες</i> ,	<i>τέσσαρα</i> ,
G. <i>τεσσάρων</i> ,	<i>τεσσάρων</i> ,	<i>τεσσάρων</i> ,
D. <i>τέσσαρσι</i> ,	<i>τέσσαρσι</i> ,	<i>τέσσαρσι</i> ,
A. <i>τέσσαρας</i> ,	<i>τέσσαρας</i> ,	<i>τέσσαρα</i> .

4. The Cardinal numbers from πέντε, *five*, to ἑκατὸν, *a hundred*, are indeclinable.

5. After ἑκατὸν the larger numbers are regular plural adjectives of the first and second declension ; as,

M.	F.	N.	
διακόσιοι,	διακόσiai,	διακόσια,	<i>two hundred.</i>
τριακόσιοι,	τριακόσiai,	τριακόσια,	<i>three hundred.</i>
χίλιοι,	χίλιαi,	χίλια,	<i>a thousand.</i>
δισχίλιοι,	δισχίλιαi,	δισχίλια,	<i>two thousand.</i>
μύριοι,	μύριαi,	μύρια,	<i>ten thousand.</i>
δισμύριοι,	δισμύριαi,	δισμύρια,	<i>twenty thousand.</i>

Obs. 4. In the composition of numbers, either the smaller precedes, and the two are joined by καί ; or the greater precedes, in which case the καί is generally omitted ; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five* ; πέμπτos καὶ εἰκοστός, or εἰκοστός πέμπτos, *twenty-fifth*. When three numbers are reckoned together, the greatest comes first, and so on in suc-

cession, with the conjunction *καί* ; as, *νῆες ἑκατὸν καὶ εἴκοσι καὶ ἑπτὰ*, a hundred and twenty-seven ships.

*Obs. 5.* Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution *ἐνός* (or *μῆς*) *δέοντος*, &c. thus *νῆες μῆς δέονσαι εἴκοσι*, twenty ships wanting one, i. e. nineteen ships ; *ἔτεα δύο ἑκατὸν δέοντα εἴκοσι*, twenty years wanting two, i. e. eighteen years.

## § 58. II. ORDINAL NUMBERS.

The Ordinal numbers are formed from the Cardinal. All under 20, except *second*, *seventh*, and *eighth*, end in *-τος* ; from 20 upwards all end in *-οστός*, and, in their inflection, are regular adjectives of the first and second declension ; thus,

<i>πρῶτος</i> ,	<i>πρώτη</i> ,	<i>πρῶτον</i> ,	<i>first.</i>
( <i>πρότερος</i> ,	<i>πρότερα</i> ,	<i>πρότερον</i> ,	<i>first of the two.</i> )
<i>δεύτερος</i> ,	<i>δεύτερα</i> ,	<i>δεύτερον</i> ,	<i>second.</i>
<i>τρίτος</i> ,	<i>τρίτη</i> ,	<i>τρίτον</i> ,	&c. <i>third.</i>

*Obs. 1.* In order to express half, or fractional numbers in money, measures, and weights, the Greeks used words compounded of *ἡμι*, *half*, and the name of the weight, &c. (*μνᾶ*, *δβολός*, *τάλαντον*,) having the adjective termination *ον*, *ιον*, *αῖον*, appended to it, and placed before the Ordinal number, of which the half is taken ; as, *τρίτον ἡμιτάλαντον*,  $2\frac{1}{2}$  talents ; i. e. the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *Sestertius*,  $2\frac{1}{2}$  *Asses* by Syncope from *Semistertius* ; the first an *As*, the second an *As*, the third a half *As*, (*tertius semis*).


From this must be distinguished the use of the same compound word in the plural, preceded by the *Cardinal* number ; thus, *τρία ἡμιτάλαντα*, not  $2\frac{1}{2}$  talents, but 3 half talents, or one and a half.

*Obs. 2.* From the Ordinal numbers are formed numerals in *-αῖος*, expressing “on what day ;” as, *δευτεραῖος*, on the second day ; *τριταῖος*, on the third day, &c.

## § 59. OF THE GREEK NOTATION OF NUMBERS.

The Greeks used the letters of the alphabet, to denote numbers, in three different ways.

1. To express a small series of numbers, each letter was reckoned according to its order in the alphabet ; as, *A*, 1, *B*, 2, *E*, 5, *Ω*, 24. In this manner the books of Homer's *Iliad* and *Odyssey* are distinguished. The technical syllable *HNT*, will assist the memory in using this kind of notation ; for if the alphabet be divided into four equal parts, *H* will be the first letter of the second part, that is 7 ; *N*, of the third, or 13 ; and *T* of the fourth, or 19.

2. The capital letters were used, in denoting larger series of numbers, thus ; *I*, 1, *II* for πέντε, 5, *Δ* for δέκα, 10, *H* for ἑκατὸν, 100, *X* for χίλιοι, 1000, and *M* for μύριοι 10,000. A large *II* round any of these characters, except *I*, denoted five times as much as that character represented ; as, , 50.



3. To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts ; but, as there are only 24 letters, they used ζ', called ἐπιοσημιον, for 6 ; , or , called κόππα, for 90 ; and Θ, called σανπῖ, for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP* ; that is, *A*, denotes 1 ; *I*, 10 ; and *P*, 100. It is to be observed, also, that all the numbers under 1000, are denoted by letters with a small mark like an accent, over them ; and that a similar mark placed *under* any letter, denotes that it represents so many thousands.

TABLE OF NUMERALS.

Cardinal.	Ordinal.
1 α' εἰς	πρῶτος.
2 β' δύο	δεύτερος.
3 γ' τρεῖς	τρίτος.
4 δ' τέσσαρες	τέταρτος.
5 ε' πέντε	πέμπτος.
6 ς' ἕξ	ἕκτος.
7 ζ' ἑπτὰ	ἑβδομος.
8 η' ὀκτώ	ὀγδοος.
9 θ' ἑννέα	ἐννατος.
10 ι' δέκα	δέκατος.
11 ια' ἑνδεκά	ἐνδέκατος.
12 ιβ' δωδέκα	δωδέκατος.
13 ιγ' τρισκαίδεκα	τρискаιδέκατος.
14 ιδ' τεσσαρεσκαίδεκα	τεσσαρακαίδέκατος.
15 ιε' πεντεκαίδεκα	πεντεκαίδέκατος.
16 ις' ἑκκαίδεκα	ἑκκαίδέκατος.
17 ιζ' ἑπτακαίδεκα	ἑπτακαίδέκατος.
18 ιη' ὀκτωκαίδεκα	ὀκτωκαίδέκατος.
19 ιθ' ἑννεακαίδεκα	ἐννεακαίδέκατος.
20 κ' εἴκοσι	εἰκοστός.
21 κα' εἴκοσι εἰς	εἰκοστὸς πρῶτος.
30 λ' τριάκοντα	τριάκοστός.

40	μ'	τεσσαράκοντα	τεσσαρακοστής.
50	ν'	πεντήκοντα	πεντηκοστής.
60	ξ'	ἑξήκοντα	ἑξηκοστής.
70	ο'	ἑβδομήκοντα	ἑβδομηκοστής.
80	π'	ὀγδοήκοντα	ὀγδοηκοστής.
90	θ	ογ 4, ἑννεήκοντα	ἐννεηκοστής.
100	ρ'	ἑκατὸν	ἑκατοστής.
200	σ'	διακόσιοι	διακοσιοστής.
300	τ'	τριακόσιοι	τριακοσιοστής.
			τεσσαρακοσιοστής.
			πεντακοσιοστής.
			ἑξακοσιοστής.
			ἑπτακοσιοστής.
			ὀκτακοσιοστής.
			ἐννεακοσιοστής.
			χιλιοστής.
			δισχιλιοστής.
			τρισχιλιοστής.
			τετρακισχιλιοστής.
			πεντακισχιλιοστής.
			ἑξακισχιλιοστής.
			ἑπτακισχιλιοστής.
			ὀγδοκισχιλιοστής.
			ἐννεακισχιλιοστής.
			μυριοστής.
			δισμυριοστής.
			πεντακισμυριοστής.
			δεκακισμυριοστής.

1

Thus the number 1841 is α ὦ μ' ἄ.

*Obs.* From the Cardinal numbers are formed

#### OTHER CLASSES OF NUMERALS; viz.

1st. The *Numeral adverbs*; as, *δύς*, twice, from *δύο*; -*τρεις*, thrice, from *τρεῖς*; and from the others, by adding the termination -*κίς*, -*άκίς*, or -*τάκίς*; as, *τεσσαράκίς*, *ἑξάκίς*, *ἑκατοντάκίς*, *four times*, *six times*, *a hundred times*.

2d *Multiple numbers* in *πλός*, contracted *πλοῦς*; as, *διπλός*, two-fold; *τριπλός*, three-fold; *τετραπλός*, four-fold.

3d. *Proportionals* in *πλάσιος*; as, *τριπλάσιος*, three times as much.

4th. *Substantives* in -*άς*, -*άδος*, which express the name of the several numbers; as, *μονάς*, Gen. -*άδος*, the number one, unity: *δύας*, the number two; *δεκάς*, the number ten; *εἰκάς*, the number twenty; *τριακάς*, the number thirty, &c.

5th. The *Distributives*, answering to the question, *in how many parts?* are formed in -*χα*; as, *δίχα*, *τρίχα*, *τέτραχα*, *πένταχα*; *in two parts*, *in three parts*; &c., and connected with these are such adverbs; as, *τριχῇ*, trebly, *τριχοῦ*, in three places, &c.

## § 60. OF THE PRONOUN.

A Pronoun is a word used instead of a noun. Pronouns may be divided into *Personal, Possessive, Definite, Reflexive, Reciprocal, Demonstrative, Relative, Interrogative*, and *Indefinite*. Of these the Personal only are substantives; the rest are adjectives.

## I. PERSONAL PRONOUNS.

The Substantive or Personal Pronouns are *ἐγώ I, σύ thou, οὐ of himself, of herself, of itself*. They are of all genders; and are thus declined :

*ἐγώ, I.*

Sing.	Dual.	Plural.
N. <i>ἐγώ,</i>	N. A. <i>ἑῷ</i> or <i>ἑώ,</i>	N. <i>ἡμεῖς,</i>
G. <i>ἐμοῦ</i> or <i>μοῦ,</i>	G. D. <i>ἑῶν</i> or <i>ἑῶν.</i>	G. <i>ἡμῶν,</i>
D. <i>ἐμολ</i> or <i>μολ,</i>		D. <i>ἡμῖν,</i>
A. <i>ἐμέ</i> or <i>μέ.</i>		A. <i>ἡμᾶς.</i>

*σύ, thou.*

Sing.	Dual.	Plural.
N. V. <i>σύ,</i>	N. A. V. <i>σφῶι</i> or <i>σφῶ,</i>	N. V. <i>ὅμεις,</i>
G. <i>σοῦ,</i>	G. D. <i>σφῶν</i> or <i>σφῶν.</i>	G. <i>ὅμων,</i>
D. <i>σολ,</i>		D. <i>ὅμιν,</i>
A. <i>σε.</i>		A. <i>ὅμᾶς.</i>

*οὐ, of himself.*

Singular.	Dual.	Plural.
N. —	N. A. <i>σφέ,</i>	N. <i>σφεῖς,</i>
G. <i>οῦ,</i>	G. D. <i>σφίν.</i>	G. <i>σφῶν,</i>
D. <i>οῖ,</i>		D. <i>σφίσι,</i>
A. <i>ἑ.</i>		A. <i>σφᾶς.</i>

*Obs. 1.* The monosyllabic forms *μοῦ, μολ, μέ*, are always enclitic, § 212. and are never governed by a preposition.

*Obs. 2.* In the dual, the forms *ἑώ, ἑῶν*, of the first person, and *σφῶ, σφῶν*, of the second, are Attic. Other dialects make *ἑώ* and *σφώ* by Apocope for *ἑῷ* and *σφῶι*.

*Obs. 3.* The third personal pronoun, like *sui* in Latin, wants the nominative Singular, and is commonly used by the Attic

prose writers in a reflexive sense; i. e. it refers to the subject of the proposition in which it stands; or of the foregoing, if the second be sufficiently connected with it. Thus used, it is translated *of himself, of herself, &c.* In Homer and Herodotus, and the Attic poets, it is more frequently used as the pronoun of the third person, for the nominative of which they use the relative  $\delta\varsigma$ ; as,  $\delta\varsigma$   $\xi\phi\eta$ , *he said*. This pronoun, however, is but little in use, the Definite  $\alphaὐτός$ , § 62. and the Reflexive  $\epsilonαυτοῦ$ , § 63., being used instead of it. The nominative (not now in use) appears to have been anciently  $\ell$ , from which was derived the Latin *is*. A neuter form of the nominative and Accusative plural,  $\sigmaφέα$ , occurs in Herodotus.

## § 61. II. POSSESSIVE PRONOUNS.

The POSSESSIVE PRONOUNS are derived from the substantive.

1. In *Signification* they correspond to the Genitive of their primitives, for which they may be considered as a substitute, thus,  $\delta$   $\alphaδελφός$   $\epsilonμοῦ$ , *the brother of me*, and  $\delta$   $\epsilonμός$   $\alphaδελφός$ , *my brother*, are synonymous expressions.

2. In *form* they are regular adjectives of the first and second declension, and are declined like  $\piαλός$ , § 45. They are derived as follows,

From $\epsilonμός$ comes	$\epsilonμός$ ,	-ή,	-όν, <i>my</i> .
$\sigmaέ$ ,	$\sigmaός$ ,	$\sigmaή$ ,	$\σόν$ , <i>thy</i> .
$\ell$ ,	$\deltaς$ ,	$\ell$ ,	$\δν$ , <i>his</i> .
$\nuῶ$ ,	$\nuῶτεσθ-ος$ ,	-α,	-ον, <i>our</i> , i. e. <i>of us two</i> .
$\sigmaφῶ$ ,	$\sigmaφῶτεσθ-ος$ ,	-α,	-ον, <i>your</i> , i. e. <i>of you two</i> .
$\etaμεις$ ,	$\etaμέτεσθ-ος$ ,	-α,	-ον, <i>our</i> .
$\υμεις$ ,	$\υμέτεσθ-ος$ ,	-α,	-ον, <i>your</i> .
$\sigmaφεις$ ,	$\σφέτεσθ-ος$ ,	-α,	-ον, <i>their</i> .
Doric	$\sigmaφ-ός$ ,	-ή,	-όν.

*Obs.* To this class also belong  $\etaμδαπός$ , *one of our country*;  $\υμδαπός$ , *one of your country*. But  $\ποδαπός$ ; *of what country?* more properly belongs to the interrogative; and  $\alphaλ-λοδαπός$ , *one of another country*, to the indefinite pronouns

## § 62. III. THE DEFINITE PRONOUN.

The DEFINITE PRONOUN  $\alphaὐτός$  is used to give



a closer or more definite signification of a person or thing.

This pronoun has three different significations.

1. In the nominative it adds the force of the English *self* to the word to which it belongs ; as, ἐγὼ αὐτός, *I myself* ; σὺ αὐτός, *thou thyself* ; αὐτός, *he himself*. Also in the oblique cases when it begins a clause ; as, αὐτὸν ἑώρακα, *I have seen the person himself*.

2. In the oblique cases after another word in the same clause, it is used for the third personal pronoun, and signifies *him, her, it, them* ; as, οὐχ ἑώρακας αὐτόν, *thou hast not seen him*.

3. With the article before it, it signifies *the same* ; as, ὁ αὐτός ἄνθρωπος, *the same man*.

*Obs.* In the last sense when the article ends with a vowel, it often combines with the pronoun, forming one word ; thus, ταυτοῦ for τοῦ αὐτοῦ ; ταυτῇ for τῇ αὐτῇ ; ταυτά for τὰ αὐτά, &c. When thus combined the neuter ends in *ον* as well as *ο*. The combined ταυτῇ and ταυτά must be carefully distinguished from ταύτη and ταῦτα, parts of οὗτος, § 65. The former has the *Spiritus lenis* (') over the *v*, the latter has not.

4. αὐτός is thus declined.

Singular.	Dual.	Plural.
N. αὐτ-ός, -ή, -ό,	N. A.	N. αὐτ-οί, -αί, -ά,
G. αὐτ-οῦ, -ῆς, -οῦ,	αὐτ-ῶ, -ᾶ, -ῶ,	G. αὐτ-ῶν, -ῶν, -ῶν,
D. αὐτ-ῷ, -ῇ, -ῷ,	G. D.	D. αὐτ-οῖς, -αῖς, -οῖς,
A. αὐτ-όν, -ήν, -ό.	αὐτ-οῖν, -αῖν, -οῖν.	A. αὐτ-οὺς, -αῖς, -ά.

In the same manner are declined :

ἄλλος,	ἄλλη,	ἄλλο,	another.
ὅς,	ῆς,	ὅ,	who, which.
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο,	that.

## § 63.IV. REFLEXIVE PRONOUNS.

REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand.

1. The Reflexive pronouns are formed from the accusative singular of the personal pronouns with the oblique cases of

αὐτός. They are ἐμαυτοῦ, *of myself*; σεαυτοῦ, *of thyself*; ἑαυτοῦ, *of himself*, and are thus declined.

## Singular.

G.	ἐαυτ-οῦ,	-ῆς,	-οῦ,
D.	ἐαυτ-ῶ,	-ῇ,	-ῶ,
A.	ἐαυτ-όν,	-ήν,	-όν.

## Plural.

G.	ἐαυτ-ῶν,	-ῶν,	-ῶν,
D.	ἐαυτ-οῖς,	-αῖς,	-οῖς,
A.	ἐαυτ-οὺς,	-άς,	-ά.

2. In the same manner are declined ἐμαυτοῦ and σεαυτοῦ, but, in the Singular number only. In the Dual and Plural the parts of the compound are used separately, as, ἡμῶν αὐτῶν, *of ourselves*.

3. Homer never uses the compound form even in the singular; but, ἐμὲ αὐτὸν; σὲ αὐτὸν, &c.

4. The contracted forms σεαυτοῦ and αὐτοῦ, &c., are often used for σεαυτοῦ and ἑαυτοῦ.

5. Sometimes in the Singular, and often in the plural, ἐαυτοῦ is used by the Attics in the first and second, as well as in the third person. They are all used as the,

## § 64. V. RECIPROCAL PRONOUN.

The RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another*.

This pronoun is formed from ἀλλός, wants the singular, and is thus declined:

## Dual.

G.	ἀλλήλ-οιν,	-αιν,	-οιν,
D.	ἀλλήλ-οιν,	-αιν,	-οιν,
A.	ἀλλήλ-ω,	-α,	-ω.

## Plural.

G.	ἀλλήλ-ων,	-ων,	-ων,
D.	ἀλλήλ-οις,	-αις,	-οις,
A.	ἀλλήλ-ους,	-ας,	-α.

The Dual is seldom used.

## § 65. VI. DEMONSTRATIVE PRONOUNS.

The DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing *already known*. They are,

οὗτος,	αὕτη,	τούτο,	} <i>this, the latter, the one.</i>
δδδε,	ῆδε,	τοδε,	
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο.	<i>that, the former, the other.</i>

1. °Οδε, ἥδε, τόδε, *this*, is simply the article δ, ἡ, τὸ, rendered emphatic by the enclitic δε annexed through all its cases, § 42. *Obs.* 3. Ἐκεῖνος is declined like αὐτός, § 62. 4. οὗτος, like the article, takes the initial τ in the oblique cases, and is thus declined :

## Singular.

N. V.	οὗτος,	αὐτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τοῦτον,	ταύτην,	τοῦτο.

## Dual.

N. A. V.	τούτω,	ταῦτα,	τούτω,
G. D.	τούτοιιν,	ταῦταιιν	τούτοιιν.

## Plural.

N. V.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

*Obs.* The correlatives τοσοῦτος, τοιοῦτος, and τηλικούτος, have either ον or ο in the Nom. and Acc. singular neuter ; thus,

N.	τοσοῦτος,	τοσαύτη,	τοσοῦτον or τοσοῦτο,
G.	τοσοῦτου,	&c.	

2. Among the Attics the demonstratives were rendered emphatic by adding τ to the termination ; as, οὗτοισι, τουτουι, τουτωι, &c. But when the final vowel is α, or ο, or ε, it is dropped, and τ put in its place ; thus, ὅδε, τοῦτο, ταῦτα, with the emphatic τ are written ὅδι, τουτι, ταυτι. When γε or δε follow the demonstrative, the τ is placed after them, e. g. τοῦτό γε with τ becomes τουτογι. A similar emphasis is expressed in Latin by annexing the syllables -*met*, -*te*, -*pte*, -*ce* ; as, *ego-met*, *tute*, *meapte*, *hicce*, &c. The τ added by the Attic and Ionian writers to the Dative Plural, however, is not emphatic but merely euphonic.

3. The emphatic τ is annexed also to the compounds of οὗτος, and a few of the correlatives ; such as τοσοῦτος, τοιοῦτος, τηλικούτος, τόσος, &c., making τοσουτοσι, &c.

## § 66. VII. RELATIVE PRONOUN.

The RELATIVE PRONOUN is one that relates to

a noun or pronoun going before it, called the antecedent.

1. The relative  $\delta\varsigma$ ,  $\eta$ ,  $\theta$ , *who, which, that*, is declined like  $\alpha\upsilon\tau\acute{o}\varsigma$ , (§ 62. 4.) It is rendered emphatic by adding the enclitic syllable  $\pi\epsilon\rho$ ; as,  $\theta\sigma\pi\epsilon\rho$ ,  $\eta\pi\epsilon\rho$ ,  $\theta\pi\epsilon\rho$ .

2. The Ionic and Doric writers, and the Attic tragedians, instead of  $\delta\varsigma$ , use the article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , as a relative.

3. Instead of  $\delta\varsigma$ , the compound pronoun  $\delta\omicron\tau\iota\varsigma$  is used as a relative after  $\pi\acute{\alpha}\varsigma$ , or any word in the singular expressing an *indefinite number*; and  $\delta\omicron\sigma\iota$ , after the same words in the plural; as,  $\pi\acute{\alpha}\varsigma$   $\delta\omicron\tau\iota\varsigma$ , *every one who*;  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$   $\delta\omicron\sigma\iota$ , *all who*.

## § 67. VIII. INTERROGATIVE PRONOUN.

The INTERROGATIVE PRONOUN is used in asking a question.

1. The interrogative  $\tau\iota\varsigma$ ,  $\tau\iota$ ; *who? which? what?* has the acute accent on the first syllable, and is thus declined:

Singular.	Dual.	Plural.
N. $\tau\iota\varsigma$ , $\tau\iota\varsigma$ , $\tau\iota$ , G. $\tau\iota\nu\omicron\varsigma$ , $\tau\iota\nu\omicron\varsigma$ , $\tau\iota\nu\omicron\varsigma$ , D. $\tau\iota\nu\iota$ , $\tau\iota\nu\iota$ , $\tau\iota\nu\iota$ , A. $\tau\iota\nu\alpha$ , $\tau\iota\nu\alpha$ , $\tau\iota$ .	N. A. $\tau\iota\nu\epsilon$ , $\tau\iota\nu\epsilon$ , $\tau\iota\nu\epsilon$ , G. D. $\tau\iota\nu\omicron\iota\nu$ , $\tau\iota\nu\omicron\iota\nu$ , $\tau\iota\nu\omicron\iota\nu$ .	N. $\tau\iota\nu\epsilon\varsigma$ , $\tau\iota\nu\epsilon\varsigma$ , $\tau\iota\nu\alpha$ , G. $\tau\iota\nu\omega\nu$ , $\tau\iota\nu\omega\nu$ , $\tau\iota\nu\omega\nu$ , D. $\tau\iota\sigma\iota$ , $\tau\iota\sigma\iota$ , $\tau\iota\sigma\iota$ , A. $\tau\iota\nu\alpha\varsigma$ , $\tau\iota\nu\alpha\varsigma$ , $\tau\iota\nu\alpha$ .

In the same manner decline  $\theta\iota\varsigma$ ,  $\theta\theta\iota\varsigma$  and  $\mu\acute{\eta}\tau\iota\varsigma$ .

2. The interrogative  $\tau\iota\varsigma$  has its responsive  $\theta\omicron\tau\iota\varsigma$ , which is thus used,  $\tau\iota\varsigma$   $\acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon$ ; *who did it? οὐκ οἶδα θ\omicron\tau\iota\varsigma \acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon*, *I know not who did it*. The responsive  $\theta\omicron\tau\iota\varsigma$  is declined as follows:

Singular.		
N. $\theta\omicron\tau\iota\varsigma$ ,	$\eta\tau\iota\varsigma$ ,	$\theta\eta\tau\iota$ ,
G. $\theta\omicron\tau\iota\nu\omicron\varsigma$ ,	$\eta\sigma\tau\iota\nu\omicron\varsigma$ ,	$\theta\omicron\tau\iota\nu\omicron\varsigma$ ,
D. $\theta\omicron\tau\iota\nu\iota$ ,	$\eta\tau\iota\nu\iota$ ,	$\theta\eta\tau\iota\nu\iota$ ,
A. $\theta\omicron\tau\iota\nu\alpha$ ,	$\eta\tau\iota\nu\alpha$ ,	$\theta\eta\tau\iota$ .
Dual.		
N. A. $\theta\omicron\tau\iota\nu\epsilon$ ,	$\alpha\iota\nu\epsilon$ ,	$\theta\omicron\tau\iota\nu\epsilon$ ,
G. D. $\theta\omicron\tau\iota\nu\omicron\iota\nu$ ,	$\alpha\iota\nu\omicron\iota\nu$ ,	$\theta\omicron\tau\iota\nu\omicron\iota\nu$

## Plural.

N. οἵτινες,	αἵτινες,	ἅτινα,
G. ὧντινων,	ὧντινων,	ὧντινων,
D. οἷσιν,	αἷσιν,	οἷσιν,
A. οὓσιν,	αὔσιν,	ἅτινα.

3. Instead of οὗτις, Homer uses οὔτις, declined like τίς as above.

4. There appears to have been among the ancient Greeks another interrogative pronoun, πός, πῆ, πό, and its responsive ὁπός, ὁπῆ, ὁπό, which have become obsolete, except in two cases, now used adverbially; viz. ποῦ, *where*; πῇ, *in what way*? and hence the responsives ὁποῦ and ὁπῇ. From these are formed the interrogative πότιρος, -α, -ον, *which of the two*? and its responsive ὁπότιρος, -α, -ον, *which of the two*; with several other adverbs and adjectives still in use; each interrogative having always its own responsive; as,

## INTERROGATIVES.

## RESPONSIVES.

Adj. ποῖος, of what kind?	ὁποῖος, of what kind.
πόσος, of what number?	ὁπόσος, of what number.
πῆλικος, of what age?	ὁπῆλικος, of what age.
πότιρος, which of the two?	ὁπότιρος, which of the two.
Adv. πῶς, how?	ὁπῶς, how. &c. thus,

Πῆλικος ἐστὶ; *of what age is he*? οὐκ οἶδα ὁπῆλικος, *I know not of what age*. In the same manner the responsives are used without an interrogation preceding; as, ἐπελάθετο ὁποῖος ἦν, "*he forgets of what kind he was*." To these also may be added ποδαπός, *of what country*?

## § 68. IX. INDEFINITE PRONOUNS.

The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely*. They are:

τις,	τις,	τι,	some one.
δεῖνα,	δεῖνα,	δεῖνα,	some one, such an one.
ἄλλος,	ἄλλη,	ἄλλο,	another.
ἕτερος,	ἕτερα,	ἕτερον,	other, a different one, another.

To which may be added the following negatives; viz.

οὗτις,	οὗτις,	οὗτι,	} no one.
οὐδεὶς,	οὐδεμία,	οὐδέν,	
μήτις,	μήτις,	μητι,	
μηδεὶς,	μηδεμία,	μηδέν,	

1. The indefinite *τις* has the grave accent on the last syllable, to distinguish it from *τις* interrogative, which has the acute accent on the first, the former is enclitic, § 212, the latter is not.

2. The indefinite *δεῖνα*, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension; thus,

Sing.	Dual.	Plural.
N. <i>δεῖνα</i> , or <i>δεῖς</i> ,		N. <i>δεῖνες</i> ,
G. <i>δεῖνατος</i> , or <i>δεῖνος</i> ,	N. A. <i>δεῖνε</i> ,	G. <i>δεῖνων</i> ,
D. <i>δεῖνατι</i> , or <i>δεῖνι</i> ,	G. D. <i>δεῖνοιν</i> .	D. <i>δεῖσι</i> ,
A. <i>δεῖνα</i> .		A. <i>δεῖνας</i> .

*Δεῖνα* is sometimes indeclinable; as, G. τοῦ *δεῖνα*, D. τῷ *δεῖνα*. *Ἄλλος* is declined like *αὐτός*, § 62. 4; *ῥίτος* like *φανερὸς*, § 45. 2.

*Obs.* 1. All words used interrogatively are also used indefinitely, but generally with the accent changed; thus,

## INTERROGATIVES.

## INDEFINITES.

*πόσος*; *how great? how many?* *ποσὸς*, of a certain size or number.

*ποῖος*; *of what kind?* *ποῖος*, of a certain kind, such.

*πῆλικος*; *how old? how large?* *πῆλικος*, of a certain size or age.

## § 69. CORRELATIVE PRONOMINAL ADJECTIVES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

*τόσος*, *ὅσος*, (Lat. *tantus*, *quantus*,) *so great, as*.

*τοῖος*, *οἷος*, (Lat. *talis*, *qualis*,) *such, as*.

*τηλικός*, *ἡλικός*, *of the same age, as; of the same size, as*.

2. When the correlation is more expressly designated, expressing *JUST as great as*, *EXACTLY as great as*, the former pronoun (*τόσος*, *τοῖος*, *τηλικός*,) has *δε*, or *οὔτις* attached to it, and the latter has *ὅπ'* (from *ὅπη*,) prefixed; as,

*τοσούσδε*, } *ὅπόσος*. *τοιούσδε*, } *ὅποῖος*. *τηλικούσδε*, } *ὅπηλικός*  
*τοσούτιςδε*, } *τοιούτιςδε*, } *τηλικούτιςδε*, }

## § 70. DIALECTS OF THE PRONOUNS.

Ἐγώ, I

	IONIC.	DORIC.	ÆOLIC.	POETIC.
Sing.	N	ἐγών, ἐγώνη. ἐγώγα, ἐγώνγα. ἐμεῖ.	ἐγώ, ἐγών. B. ἰώ, ἰωγα. B. ἐμοῦς.	ἔγώ.  ἐμέθεν.
Dual.	D.	ἐμῖν.	ἐμοι, B. ἐμβ.	
Dual.	N. A.	ἀμέ, ἀμμε.		ἄμμε, ἄμμες.
Plur.	N. ἡμέες.	ἄμες, ἀμμες.		ἡμέλων.
	G. ἡμέων.	ἀμῶν, ἀμέων.	ἄμμων, ἀμμέων.	
	D.	ἀμῖν, ἀμῖν.	ἄμμι, ἄμμιν, ἄμμεσιν.	ἡμῖν.
	A. ἡμέας.	ἀμᾶς, ἀμέ, ἄμμε.	ἄμμας, ἀμμέας.	ἡμέας.

Σὺ, Thou.

Sing.	N. V.	τὸ, τόνη, τόγα. τεῦ, τεῦς, τεοῦς. τοί, τίν, τέϊν. τῆ, τῷ.	τούνη. σεῦ, σείθεν. τίνη. τῖν, τετν.	σειοθεν.
Dual.	N. A. V.	ὕμῃ, ὕμμε.		
Plur.	N. V. ὕμεις.	ὕμες, ὕμμες.		ὕμμε, ὕμμες.
	G. ὕμέων.	ὕμῶν.	ὕμμων, ὕμμέων.	ὕμέλων.
	D.	ὕμῖν, ὕμῖν.	ὕμμι, ὕμμιν, ὕμμεσιν.	
	A. ὕμέας.	ὕμᾶς, ὕμῃ, ὕμμε.	ὕμμας, ὕμμέας,	ὕμέας.

Ὁς, He.

Sing.	G. εἶο, οἶο, ἰοῖτο, ἰο, ἰθεν.	εῖ.  νῖν σφῶς, σφῶ. σφῆς.	ἰθεν, γίδεν.	εἰοθεν.
	D. ἰοῖ.			ἰοῖ.
	A. μῖν	νῖν	μῖν, νῖν.	ἰε, σφῆ.
Dual.	N. A. σφέε.	σφῶς, σφῶ. σφῆς.		σφεῖτες.
Plur.	N. σφέες.			σφείων.
	G. σφέων.		ἄσφι.	φῖν.
	D. σφῖν, σφῖ.	σφῆ, ψῆ.	σφῆς, ἄσφε. μῖν, νῖν.	σφεῖτας.
	A. σφέας.			σφῆ.

Obs. 1. μῖν and νῖν, are used for the accusative in all genders and numbers; so also is σφῆ, among the poets, i. e. for αὐτ-όν, -ήν, -ὸ, and αὐτ.οῦς, -άς, -ὰ.

Obs. 2. The adjective pronouns are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for ἡμέτερος, -α, -ον, our; D. ἀμός, -ὰ, -όν; for ὑμέτερος, D. ὕμός; for σφέτερος, D. σφῶς; for οὔτινος, A. οὔτον, D. δευ, I. δεο, P. δεττω; for ᾧτινι, A. οὔτω, I. οὔτω; for αἵτινα, A. αἵτια, D. ἄσσα; for τίνος and τινός, A. τοῦ, I. τέο, D. τεῦ; for τίνι and τινι, A. τῷ, I. τέφ; for τίνων, I. τέων; for τίσι, I. τέοισι;

for *τινά*, A. *ἄρτα*, D. *ἄσσα*; for *σός*, *σή*, *σόν*, *thy*, D. *τέός*, *τά*, *τέόν*; for *ός*, *ή*, *όν*, I. *έός*, *έή*, *έόν*, *his*, &c.: this form occurs only in the singular number.

### § 71. OF THE VERB.

A VERB is a word used to express the *act*, *being*, or *state* of its subject.

*Obs. 1.* The use of the verb in simple propositions is to affirm. That of which it affirms is called its *subject*, and if a noun or pronoun, is in the nominative: But when the verb is in the infinitive its subject is in the accusative.

1. Verbs are of two kinds, *Transitive* and *Intransitive*.\*

2. A TRANSITIVE verb expresses an act done by one person or thing to another. In Greek it has three forms, *Active*, *Middle*, and *Passive*. § 74.

3. An INTRANSITIVE verb expresses *being*, or a *state of being*, or *action confined* to the actor. It is commonly without the passive form. § 74. *Obs. 2.*

*Obs. 2.* The verbs that express *being* simply, in Greek are three, *εἶμι*, *γίνομαι*, and *ὑπάρχω*, signifying in general *to be*. The state of being expressed by intransitive verbs may be a state of rest; as, *εὐδῶ*, *I sleep*; or of motion; as, *ἡ ναὺς πλέει*, *the ship sails*; or of action; as, *τρέχω*, *I run*.

*Obs. 3.* *Transitive* and *Intransitive* verbs may always be distinguished, thus: a transitive verb always requires an

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\* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e. action done by one person or thing to another, or which *passes over*, as the word signifies, from the *actor* to an *object* acted upon; as "*Cæsar conquered Gaul*," or "*Gaul was conquered by Cæsar*." Intransitive verbs on the other hand include all those which have nothing transitive in their meaning—nothing *passing over* from one person or thing to another, and consequently no relation to anything beyond their subject which they represent in a certain state or condition, and nothing more.

Instead of the terms *active* and *neuter* formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred as being more expressive and appropriate, and in order to relieve the term "*active*" from the ambiguity created by using it, both as the designation of a class of verbs and also as the name of a particular form of the verb called the *active voice*. To the latter of these only it is now applied in this work. Still, however, should any prefer the terms *Active* and *Neuter*, to designate these classes of the verb, they can easily be employed. Eng. Gr. App. III. 5.



object to complete the sense; as, I love *thee*; the intransitive verb does not, but the sense is complete without such an object; as, I *sit*; I *run*.

*Obs. 4.* Many verbs considered intransitive in Greek are translated by verbs considered transitive in English; as, ἀνδάνω, *I please*; υπακούω, *I obey*; ἀπειθω, *I disobey*; ἐμποδίζω, *I hinder*; ἐνοχλέω, *I trouble*; &c. In strict language, however, these and similar verbs denote rather a *state* than an *act*, and may be rendered by the verb *to be* and an *adjective* word; as, I am *pleasing, obedient, disobedient, &c.*

*Obs. 5.* Many verbs are used sometimes in a transitive, and sometimes in an intransitive sense; as, φθίνω, Tr. *I destroy*; Intr. *I sink, or decay*; φύζω, Tr. *I put to flight*, Intr. *I flee*. This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb; as, φαίνω, Active Tr. *I shew*; φαίνομαι, Mid. *I shew myself*, i. e. Intr. *I appear*.—See § 74. Note.

*Obs. 6.* Verbs usually intransitive become transitive when a word of similar signification with the verb itself is introduced as its object; as, τρέχωμεν τὸν ἀγῶνα, *let us run the race*.

*Obs. 7.* When a writer wishes to direct the attention not so much to a particular *act*, as to the *employment* or *state* of a person or thing, the *object* of the act not being important, is omitted, and the verb, though transitive, assumes the character of an intransitive: Thus when we say “the boy reads,” nothing more is indicated than the present state or employment of the subject “boy,” and the verb has obviously an intransitive sense. Still an object is implied. But when we say “the boy reads Homer,” the attention is directed to the object “Homer” as well as to the act, and the verb has its proper transitive sense.

## § 72. DIFFERENT KINDS OF VERBS.

Though the division of Verbs into *Transitive* and *Intransitive*, comprehends all the verbs in any language, yet from something peculiar in their form or signification, they are characterized by different names expressive of this peculiarity. The most common of these are the following: viz. *Regular, Irregular, Deponent, Defective, Redundant, Impersonal, Desiderative, Frequentative* and *Inceptive*.

1. **REGULAR VERBS** are those in which all the parts are formed from the *Root* or stem, according to certain rules, § § 93—97, and 106—107.

2. **IRREGULAR OR ANOMALOUS VERBS** differ in some of their parts from the regular forms. § 112, 116, 117.

3. **DEPONENT VERBS** under a middle and passive form, have either an active or middle signification. § 113.

4. **DEFECTIVE VERBS** want some of their parts.

5. **REDUNDANT VERBS** have more than one form of the same part.

6. **IMPERSONAL** (or more properly **UNIPERSONAL**) **VERBS** are used only in the third person singular. § 114.

7. **DESIDERATIVES** denote *desire*, or intention of doing. § 115. 1.

8. **FREQUENTATIVES** express repeated action. § 115. 2.

9. **INCEPTIVES** mark the beginning or continued increase of an action. § 115. 3.

### § 73. INFLECTION OF REGULAR VERBS.

To the inflection of verbs belong *Voices*, *Moods*, *Tenses*, *Numbers* and *Persons*.

The **VOICES** in Greek are three, *Active*, *Middle* and *Passive*.

The **MOODS** are five; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

The **TENSES**, or, distinctions of time in Greek are seven, the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the

passive voice, the *Paulo-post-future* or *Future Perfect*.

The NUMBERS are three; *Singular*, *Dual* and *Plural*.

The PERSONS are three; *First*, *Second* and *Third*.

The CONJUGATIONS or forms of inflection, are two, viz. the *First* of verbs in  $-\omega$  and the *Second* of verbs in  $-\mu$ .

*Obs.* Some verbs appear in both forms; as,  $\delta\epsilon\iota\kappa\nu\acute{\omega}$  and  $\delta\epsilon\iota\kappa\nu\acute{\mu}\iota$ , *I show*. Some verbs are partly of the first conjugation and partly of the second; thus,  $\theta\alpha\lambda\omega$ , *I go*, of the first: 2d Aorist,  $\xi\beta\eta\nu$ , *I went*, from  $\theta\eta\mu$  of the second;  $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ , *I know*; 2d Aor.  $\xi\gamma\nu\omega\nu$ , *I knew*, from  $\gamma\nu\acute{\omega}\mu$  of the second. Such verbs as these, however, though regular in each form, are generally reckoned among the irregular verbs.

#### § 74. OF VOICE.

VOICE is a particular form of the verb which shows the relation of the *subject* or thing spoken of to the action expressed by the verb.

In Greek the transitive or active verb has three voices, *Active*, *Middle* and *Passive*.

*Obs.* 1. In all voices the *Act* expressed by the Transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:

1. The ACTIVE VOICE represents the subject of the verb as acting on some object; as,  $\tau\acute{\upsilon}\pi\tau\omega\sigma\epsilon$ , *I strike you*.

2. The MIDDLE VOICE represents the subject of the verb as acting on itself, or in some way for itself; as,  $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$ , *I strike myself*;  $\epsilon\beta\lambda\alpha\psi\acute{\alpha}\mu\eta\nu\ \tau\acute{\omicron}\nu\ \pi\omicron\delta\acute{\alpha}$ , *I hurt my foot*;  $\acute{\omega}\nu\eta\sigma\acute{\alpha}\mu\eta\nu\ \dot{\iota}\pi\tau\omicron\nu$ , *I bought me a horse*.

3. The PASSIVE VOICE represents the subject of the verb as acted upon ; as, *τύπτομαι*, *I am struck* ; *ὁ ποὺς ἐβλάφθη*, *the foot—his foot—my foot was hurt*.

*Obs. 2.* Intransitive verbs from their nature do not admit a distinction of voice. They are generally in the form of the Active Voice, frequently in that of the Middle or Passive ; but whatever be their form, their signification is always the same ; as, *θνήσκω* or *θνήσκομαι*, *I die*,

*Obs. 3.* The Middle Voice, in Greek, is so called, because it has a middle signification between the Active and Passive Voices, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may be divided into *Five Classes*, as follows :

1st. In Middle Verbs of the *First Class*, the action of the verb is reflected *immediately* back upon the agent ; and hence verbs of this class are exactly equivalent to the *Active Voice* joined with the *Accusative* of the reflexive Pronoun ; as, *λούω*, *I wash another* ; *λούομαι*, *I wash myself* ; the same as *λούω ἑμαυτόν*.

2d. In Middle Verbs of the *Second Class*, the agent is the *remote* object of the action of the verb, with respect to whom it takes place ; so that Middle Verbs of this class are equivalent to the *Active Voice* with the *Dative* of the reflexive Pronoun (*ἑμαυτῷ*, *σεαυτῷ*, *ἑαυτῷ*) ; as, *αἰεῖν*, *to take up any thing for another, in order to transfer it to another* ; *αἰεῖσθαι*, *to take up in order to keep it for one's self, to transfer it to one's self*. Hence verbs of this class carry with them the idea of a thing's being done *for one's self*.

3d. Middle Verbs of the *Third Class* express an action which took place at the command of the agent, or with regard to it ; which is expressed in English by *to cause*. In other words, this class may be said to signify, *to cause any thing to be done* ; as, *γράφω*, *I write*, *γράφομαι*, *I cause to be written* ; *I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried, or simply, I accuse*.

4th. The *Fourth Class* of Middle Verbs includes those which denote a *reciprocal* or *mutual action* ; as, *σπένδουσθαι*, *to make libations along with another, to make mutual libations*, i. e. *to make a league* ; *διαλύεσθαι*, *to dissolve along with another, to*

*dissolve by mutual agreement.* To this class belong verbs signifying “to contract,” “to quarrel,” “to contend,” &c.

5th. The *Fifth Class* comprehends Middle Verbs of the *First Class*, when followed by an Accusative, or some other Case; in other words, it embraces all those Middle Verbs which denote an action reflected back on the agent himself, and which are at the same time followed by an Accusative, or other case, which that action farther regards; as, ἀναμνάσθαι τι, *to recall any thing to one's own recollection.*

*Note.* From the reflected nature of this Voice, many verbs, which are active or transitive in the active voice, may be rendered by a neuter or intransitive verb in the middle voice; as, στέλλω, *I send*, (viz. *another*;) στέλλομαι, *I send myself*, i. e. *I go*; ὀργίζω, *I provoke another*; ὀργίζομαι, *I provoke myself*, i. e. *I am angry*; πείθω, *I persuade another*; πείθομαι, *I persuade myself*, i. e. *I yield, or obey*. In many instances, however, the relation to self is not so clearly distinguishable. This is particularly the case with the later writers, as, Plutarch, Herodian, &c. In the writings of the Ancients, Herodotus, Xenophon, and others, the distinction of the active and middle voices is much more strictly observed.

*Obs. 4.* The Future Middle has often an active, and sometimes, especially among the poets, a passive sense.

*Obs. 5.* The Present, the Imperfect, the Perfect, the Pluperfect, and Future-Perfect Middle are the same as in the Passive, or, more strictly they are the passive forms in a middle sense. When the Middle Aorists are unusual or wanting, their place is supplied by the Passive Aorists in a middle sense. Sometimes, when the Middle Aorist is used in the ordinary sense, the Passive also is used as a Middle, but in a peculiar sense; as, Mid. στείλασθαι, *to array one's self*. Pass. σταλῆναι, *to travel*.

*Obs. 6.* The 2 Perfect and 2 Pluperfect Active (called by the ancient grammarians the Perf. and Pluperf. Middle) are of rare occurrence, and, when used, are completely of an active signification. In a few instances, it is true, they incline to an intransitive and reflexive sense; as, πέποιθα, *I have persuaded myself*, i. e. *I am confident*. But still it is certain that in all cases in which a verb can have a middle sense, that sense is expressed, in these tenses, only by the Perfect and Pluperfect Passive in their middle sense.

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## § 75. OF MOODS.

Mood is the *mode* or *manner* of expressing the signification of the Verb.

The moods in Greek are five, namely; the *Indicative, Subjunctive, Optative, Imperative, and Infinitive.*

1. The **INDICATIVE** Mood is always used to express a thing as actual and certain; as, φιλέω, *I love.*

*Obs.* 1. Hence the Indicative is often used in Greek where the subjunctive would be used in Latin; as, γινώσκεις τίς ἐστι; *do you know who he is?* Latin, *An scis qui sit?*

2. The **SUBJUNCTIVE** and **OPTATIVE** Moods never represent a thing as actual and certain, but as contingent and dependent: that is, they do not represent a thing as what *does*, or *did*, or certainly *will* exist, but as what *may*, or *can*, or *might* exist.

The Subjunctive represents this contingency and dependence as *present*;—the Optative, as *past*.

*Obs.* 2. The Subjunctive and Optative moods involve a complex idea including—1st and chiefly, the general idea of liberty or power, expressed by the English words, *may*, *can*, *might*, &c., from which the secondary ideas of contingency and futurity are derived; and 2d, the modification of this idea by the meaning of the verb common to all the moods; thus, He *may*, or *can*, expressed in Greek by the subjunctive form, represents the person *he* in possession of the general attribute of liberty or power. Combine with this the meaning of the verb, and then we have the general attribute expressed by the subjunctive form, restricted to the particular action or state expressed by the verb; as, *he may WRITE; he can WALK; he may BE LOVED.*

*Obs.* 3. The future indicative is often used in a subjunctive and also in an imperative sense, and hence in the futures there is neither subjunctive nor imperative mood. See Syntax, § 171. 5. and 172. *Obs.* 3.

*Obs.* 4. The contingency of an action conceived of as past is not absolute, but relative to the knowledge of the speaker, thus, in the expression γεγράφη, *he may have written*, the act, if done, is past, but of the fact the speaker is uncertain.

3 The IMPERATIVE Mood *commands, exhorts, entreats, or permits*; as, γράφε, *write thou*; ἵτω, *let him go*.

*Obs. 5.* In the past tenses the Imperative expresses urgency of command, expedition or completion of action; as, ποιήσον, *have done*. In the perfect, moreover, the idea of permanent and completed action is implied; as, ἐμβεβλήσθω, *let him have been cast*, i. e. *let him be cast speedily, and effectually, and continue so*; ἡ θύρα κεκλεισθω, *let the door be shut, and kept so*.

*Rem.* The future indicative, the subjunctive, and the infinitive, are sometimes used imperatively. See Syntax of these moods.

4. The INFINITIVE Mood expresses the meaning of the verb in a general manner, without any distinction of person or number; as, *to read, to speak, to be loved*.

*Obs. 6.* Besides the common use of the Infinitive, as in Latin it is completely a verbal noun, of the neuter gender, § 173.

*Obs. 7.* Hence the Greek Infinitive supplies the place of those verbal nouns called gerunds and supines in Latin, § 173, *Obs. 3*.

*Obs. 8.* The Infinitive, with a subject, is usually translated as the Indicative, § 175.

*Obs. 9.* The Imperfect and Pluperfect exist only in the Indicative.

## § 76. OF THE TENSES.

TENSES are certain forms of the Verb which serve to point out the distinctions of time.

The Tenses in Greek are seven,—the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the Passive, the *Future-perfect* or *Paulo-post-future*.

*Rem.* In some Verbs the Perfect and Pluperfect Active, the Aorists in all the voices, and the Future in the Passive voice, have two different forms, usually distinguished as *first* and *second*, but of the same signification. The second Future has no existence in the Active and Middle voices; that which was so called by the ancient grammarians, is only an Attic form of the first, § 101. 4 (1.)

I. The **PRESENT** tense expresses an action not completed, but going on at the present time ; as, *γράφω, I write, I am writing.*

*Obs. 1.* The Present Tense is used to express general truths ; as, *ζῷα τρέχει, animals run.* In historical narration it is used with great effect for a preterite tense.

II. The **IMPERFECT** tense represents an action not completed, but going on at a certain past time ; as, *ἔγραφον, I wrote (yesterday) ; I was writing (when he came).*

*Obs. 2.* From its expressing the continuance of an action, it is frequently used to express what was customary, or continued from time to time ; as *ὁ ἵπποκῆμος τὸν ἵππον ἐτριβε, καὶ ἐκτένιζε πάσας ἡμέρας, the groom KEPT RUBBING the horse every day.*

*Obs. 3.* For the same reason it is used instead of the aorist, to express a past action, without reference to any specified time. When the action is *continued*, and not momentary, and when actions of both kinds are mingled in a narration, the *continued* action is often expressed by the *imperfect*, and the *momentary* by the *aorist* ; as, *ἐξέδραμε καὶ καθυλάκτει, He RAN FORTH (the aorist,) and CONTINUED BARKING at them, (the imperfect,) τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδ' ἔγγυς ἦσαν οἱ ὀπλίται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶοντο. The barbarians RECEIVED (aorist) the peltastæ and FOUGHT (imperf.) with them. But when the heavy-armed soldiers were near, they TURNED (aorist,) and the peltastæ immediately PURSUED THEM. (imperf.)*

*Obs. 4.* When the action represented by the imperfect as begun and continuing, in past time, does not succeed, or fails to be completed, it expresses only the beginning of an action, or the *attempt* to accomplish it ; as, *Κλέαρχος δὲ τοὺς στρατιώτας ἐδίδασκε ἵνα, Clearchus ATTEMPTED TO FORCE the soldiers to go.*

III. The **FUTURE** tense expresses an action not completed, but continuing in future time ; as, *γράφω, I shall or will write.* In the Passive voice it has two forms called, the *first* and *second*.

*Obs. 5.* Other varieties of future time are expressed by means of auxiliary verbs. See § 77, *Obs. 1.*



IV. The AORIST represents an action simply as past ; as, ἔγραψα, *I wrote*.—This tense, in all the voices, has two forms, called the *first* and *second*.

REM. When the time to which the Imperfect and Pluperfect refer is manifest from the context, the Aorist is often used instead of them.

*Obs. 6.* From the indefinite nature of this tense, it is used by the Greeks to express what is usually or always true ; and is rendered by the English expressions, ‘*usually*,’ ‘*to be wont*,’ ‘*to use*,’ as, τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, *A short time COMMONLY DISSOLVES the confederacies of the wicked*. Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί, *Socrates WAS WONT TO TEACH his disciples without any charge*. In this signification, however, it differs from the imperfect, (*Obs. 2.*) inasmuch as the aorist denotes what is *always* customary ; the imperfect what was customary during a specified period of time.

*Obs. 7.* As the aorist does not, like the imperfect, express *continuance*, it is often used to express momentary action, and that in the same construction in which the imperfect is used to express continued action. (*Obs. 3.*)

N. B. Though in the paradigm of the verb the full form of both the first and second aorist is usually given, it must be observed that when the first aorist is in use, the second is usually wanting, and vice versa. In a very few words only are both forms to be found, and even in these, the two forms for the most part belong to different dialects, ages, or styles.

V. The PERFECT tense represents an action completed at or before the present time ; as, γέγραφα, *I have written*. In some verbs the Active voice has two forms, called the Perfect, and 2 Perf.

*Obs. 8.* This Tense implies that at or in the present time the act expressed by the verb is completed, but does not indicate at what point or period of time prior to the present it was completed. Thus, γέγραφα τὴν ἐπιστολήν, *I have written the letter*, does not say when the letter was written, but only that it *is now written*. Hence it is that this tense connects the action, either in its completion, or, in its continuance as a completed act, with the present time ; thus, γεγάμηκα, in Greek means not only, *I have been married* (without saying when the event took place), but that the married state still continues, i. e. *I am married*. Hence the Perfect is generally used to denote a lasting or permanent state or an action finished in itself, and therefore often

occurs in Greek, where, in English, we use the present; as, ἀμφοβέθηκας, *thou protectest*, (i. e. *thou hast protected and still continuest to protect*.) The continued force of the perfect accompanies it through all the moods; as, εἶπον τὴν θύραν κλεισθαι, *they gave directions for the door to be shut, and to be kept so*; ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, *Let this robber be cast into the Pyriphlegethon, and continue there*.

Obs. 9. In several verbs the perfect tense is always used to denote only the finished action, whose effect is permanent, and therefore, in English, is translated by the *present* of some other verb, which expresses the consequence of the action contained in the Greek verb. Thus, καλέω, *I name*, perf. pass. κέκλημαι, *I have been named*, and *continue to be so*, but commonly rendered, *I am named*, or *my name is*. So also, from πτάομαι, *I acquire for myself*, κέκτημαι, *I possess*; (i. e. *I have acquired, and the acquisition continues mine*;) μνάομαι, *I call to my recollection*, μέμνημαι, *I remember*.

VI. The PLUPERFECT represents an action completed at or before a certain past time; as, ἐγεγράφειν, *I had written* (an hour ago).—This tense, like the Perfect, in the Active voice has two forms, called the Pluperfect, and 2 Pluperfect.

Obs. 10. The Pluperfect bears the same relation to the perfect which the Imperfect does to the present; and hence whenever the perfect is rendered by the present (Obs. 9.) the pluperfect will of course be rendered as the imperfect; as, δέδοικα, *I fear*, ἐδεδοίκεν, *I feared*.

VII. The FUTURE-PERFECT, or PAULO-POST-FUTURE, as it is sometimes called by Grammarians, is, both in form and signification, compounded of the perfect and future, and denotes,

1. The continuance of an action, or state, in itself, or consequences; as, ἡ πολιτεία τελέως πεποσμησεται, *The city will continue to be completely organized*; ἐγγράφεται, *He shall continue enrolled*. In thus expressing continuance, it agrees in signification with the perfect, and hence,

2. It is the *natural* future of those perfects which have acquired a separate meaning, of the nature of the *present* (Obs. 9.); as, λείπεται, *he has been, and continues left*, i. e. *he remains*; Paulo-post F. λελείπεται, *he shall remain*; κέκτημαι,

*I have acquired and continue to retain*, i. e. *I possess*; Paulo post future *κακτησομαι*, *I shall possess*.

3. It is frequently used to intimate that a thing will be done speedily; as, *φράζε καὶ πεπράξεται*, *speak and it shall be done immediately*.

## § 77. GENERAL OBSERVATIONS ON THE TENSES.

*Obs.* 1. Time is naturally divided into the *Present*, *Past*, and *Future*; and in each of these divisions an action may be represented either as incomplete and continuing, or as completed at the time spoken of; thus,

PRESENT.	{	Action continuing; as, <i>γράφω</i> , <i>I write or am writing.</i>
		Action completed; as, <i>έγγραφα</i> , <i>I have written.</i>
PAST.	{	Action continuing; as, <i>έγραπον</i> , <i>I was writing.</i>
		Action completed; as, <i>έεγράφειν</i> , <i>I had written.</i>
FUTURE.	{	Action continuing; as, <i>γράψω</i> , <i>I shall write.</i>
		Action completed; as, <i>γεγράψως έσομαι</i> , <i>I shall have written.</i>

Of these six divisions of time, it will be observed, that all except the last are expressed by distinct forms or tenses of the verb; and this last is also expressed by a distinct form in the passive voice, called the *Paulo-post future*. It may also be noticed that in each of these three divisions of time, by means of an auxiliary verb and the infinitive, an action may be represented as on the point of beginning; thus,

PRESENT. *μέλλω γράφειν*, *I am about to write.*

PAST. *έμελλον γράφειν*, *I was about to write.*

FUTURE. *μελήσω γράφειν*, *I shall be about to write.*

*Obs.* 2. Besides these, the Greek has the advantage of a separate tense under the division of *past time*, to intimate simply that the action is past without reference to any particular point of time at which it took place, and hence is denominated the *Aorist*, i. e. *indefinite*. This tense is rendered into English and Latin by the imperfect and perfect tenses in an indefinite sense.

*Obs.* 3. The tenses, divided as above into three classes, in respect of time, are farther, with regard to their termination and use, divided into *two classes* or series, which may be de-

nominated the *Chief* or *Primary*, and *Secondary* tenses; thus,

<i>Chief, or Primary.</i>	<i>Secondary.</i>
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	1 Aorist.
Future-passive.	2 Aorist.

The chief tenses are employed in the direct address, to express actions as present or future. The secondary are used in the recital of these actions as past; and hence are some times denominated the *Historical Tenses*.

*Obs. 4.* In the English expression of the moods and tenses, &c. great precision cannot be expected. Their signification often varies according to the conjunctions and particles with which they are joined, and hence, a corresponding variety of translation becomes necessary. In consequence, also, of the number of independent forms being greater in the Greek verb than in the English, it is necessary to express certain tenses and moods, in the former, by a circumlocution in the latter; and sometimes, in order to give the precise idea of the Greek tense, a totally different construction must be adopted in the English sentence by which it is translated; thus, having no imperative in the past tense in English, the full force of the imperative forms, in the past tenses in Greek, must either be lost in the translation, or preserved at the expense, often, of a clumsy circumlocution. (§ 75, *Obs. 5.*) In like manner, if we were required to give a strict translation to an aorist participle, according to the idiom of our language, we must use, not a participle, but a tense of the verb; thus, τοῦτο ποιήσας ἀπῆλθεν, is commonly rendered, *having done this, he departed*; when, in fact, it should be, *when he did this, he departed*. The ordinary rendering of the moods and tenses is the same in Greek as in Latin. This, as well as peculiarities of usage, is fully illustrated, §§ 75, 76.

## § 78. AUXILIARY VERBS.

Although the Greek language is richer than any other in independent forms, nevertheless a circumlocution is frequently made use of, by means of the auxiliary verbs εἶναι, κυρεῖν, ὑπάρχειν, ἔχειν, &c., in connection with a participle or infinitive,

partly to supply deficient, or to avoid inharmonious forms, partly to strengthen the signification, and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

1. The subjunctive and optative in the perfect passive, are generally formed with εἶναι and the perfect participle; the independent forms being rarely used. The same construction is sometimes used in the active voice.

2. To express a *purpose of doing*, or the *proximity* of an event, μέλλω, θέλω and ἐθέλω, with the infinitive, are used; as,

ὁ,τι μέλλεις λέγειν, *whatever you are about to say.*

3. *Continuance*, or a *permanent state*, combined with the various circumstances of *commencement*, *simple existence*, *priority*, *energy*, or *accident*, is expressed by γίνομαι, εἰμι, ὑπάρχω, κίρω, ἔχω, τυγχάνω, with a participle; as, ἐγένετο ἄνθρωπος ἀπεσταλμένος, *there was a man sent.*

4. The *completion of an event* is expressed by εἰμι, with a *past participle*. With such a participle, εἰμι in the past tense is equivalent to the pluperfect, but is much more emphatical; as, τοὺς συκοφάντας τῆς πόλεως ἦν διώξας, *he WAS AFTER DRIVING the informers from the city.* In like manner, ἔσομαι in the future, with a past participle, expresses the *future perfect* in the indicative; the subjunctive and optative of which is supplied from the aorists and perfect; as, πεποιημένον ἔσται, *it shall have been done, or it shall be done quickly.*

5. *Anticipated performance* is expressed by φθάνω or προφθάνω, with a participle; as, Συντιθεσθαι φθάσαι τι δράσαντες ἢ παθεῖν, *they conspire to do something to avoid suffering.*

6. *Secrecy*, so as to escape not only the knowledge of others, but even a person's own consciousness, is expressed by λανθάνω, with a participle; as, ἔλαθον τινὲς ξενιάσαντες ἀγγέλλους, *some persons entertained angels unawares.*

7. A variety of other circumstances are expressed by joining appropriate adjectives and participles, with εἰμι; as, φανερός ἦν θύων, *he sacrificed openly.*

8. *Strong and earnest desire* is expressed by the imperfect or second aorist of ὀφείλω, agreeing with its subject, and commonly followed by the infinitive; the particle εἰτε is sometimes joined with it and sometimes not; as,

μὴ ὀφελον νικᾶν, *I wish that I had not conquered.*  
 Αἴτ' ὀφελον μείναι, *Would to God I had staid.*

9. *Imperious duty or necessity* is expressed by verbal adjectives in -τεος, (§ 80.) either agreeing with their substantives, or, what is more usual, having their agents in the dative, and governing their objects as the verbs do from which they are derived; as, ὁ ἀγαθὸς μόνος τιμητέος, *the good man alone must be honoured.*

10. In some cases there appears to be a pleonasm in the use there is really none; for by analogy find every word having its own εἶναι ἐπιλαθόμενος, is incorrectly y. The full force of the words h, thus, *willing to be after forget-* at Celtic idiom. (See No. 4. also le.)

## PARTICIPLES.

a part of the verb, and considered as a quality or as,

sing.

στὰς κάτωθεν ἐπῆνε αὐτόν, *standing below he praised him.*

*Participles* are varied like Adjectives, by gender, number, and case, to agree with Substantives in these accidents. If the idea of time be separated from the Participle, it becomes an Adjective.

*Every Tense* in Greek, except the Imperfect and Pluperfect, has its Participle,—a circumstance which gives the language a decided advantage over the Latin, which has no Present Participle Passive, nor Past Participle Active.

## § 80. VERBAL or PARTICIPIAL ADJECTIVES in -τός and -τέος.

The Greeks have verbal adjectives, which both in signification and use, nearly resemble participles. They are formed by adding the syllables -τός and -τέος to the first root of the verb; thus,

	Root.	Verbal Adj.
λέγω, <i>I say,</i>	λεγ- τός,	λεπτός, <i>said.</i>
γράφω, <i>I write,</i>	γραφ- τός,	γραπτός, <i>written.</i>
φιλέω, <i>I love,</i>	φιλε- τέος,	φιλητέος, <i>to be loved.</i>

Those derived from liquid verbs add -τός and -τέος to the second root; as,

τείνω, *I extend*, 2d R. ταν- τέος, τατέος, *to be extended.*

*Note.* In those derived from pure verbs the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος, but from αἰρέω, αἰρετός.

*Obs. 1.* The verbal adjectives in -τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive*; as, ποιητός, *factus, made*; χυτός, *aggestus*, στροπτός, *flexus*; or, they convey the idea of *ability and capacity*, expressed by the Latin adjectives in -ilis; thus, ὁρατός, *visibilis, visible*; ἀκουστός, *audible*, &c. Frequently, however, they have an active signification; as, καλυπτός, *concealing*; μεμπτός, *blaming*, &c.

*Obs. 2.* Those in -τέος correspond to the Latin future participle in -*endus*, and convey the idea of *duty, necessity, or obligation*; as, φιλητέος, *amandus, who ought to be loved*; ποτέος, *bibendus, which ought to be drunk*.

*Obs. 3.* -τέον, in the neuter, (among the Attics more commonly -τέα in the plural,) corresponds to the Latin gerund; thus, ποτέον, (Attic ποτέα) *ἐστί, bibendum est*; πολεμητέα *ἐστί, bellandum est*.

*Note.* For the construction of these adjectives, see Syntax, § 147. *Obs. 2.*

## § 81. OF CONJUGATION.

The Conjugation of a verb is the arranging of its different moods and tenses according to a certain regular order.

There are two conjugations in Greek, the *first* of verbs in ω; and the *second* of verbs in μι.\*

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\* *Note.* Those who, after full examination, prefer the more common method of forming the tenses by deriving one tense from another, will find the Rules in the Appendix. They will of course pass over this part of the Grammar, from § 82 to § 97 inclusive, except §§ 87—90, "On the Augment," which is the same in all methods of formation.

The changes which a verb undergoes by inflection to distinguish its different voices, moods, tenses, numbers, and persons, may all be referred to three heads; the **ROOT**, the **AUGMENT**, and the **TERMINATIONS**.

### § 82. I. OF THE ROOT and its CHARACTERISTIC.

1. The **Root** is that part of the verb which remains unchanged throughout, (except as required by the rules of Euphony, § 6,) and serves as the basis of all the different forms which the verb assumes.

The letter of the root is called the **c**, because the verb is denominated *liquid*, according as that letter *mute*, or a *liquid*.

The **primary** forms of the verb the characteristic is the letter next the termination in the present indicative; thus,  $\gamma$  in λέγω;  $\pi$  in τρέπω;  $\nu$  in λίσσω;  $\nu$  in τείνω, &c.

*Exc.* But if of two consonants the last be either  $\tau$  or a liquid, the first is the characteristic; thus,  $\pi$  in τύπτω and μάπτω;  $\kappa$  in τίκτω;  $\mu$  in τέμνω; hence the following

#### GENERAL RULE FOR FINDING THE ROOT.

4. *Strike off from the present indicative all that follows the characteristic; what remains is the first root; thus, λέγ-ω, τέρπ-ω, μάπτ-ω, στέλ-ω, τέμ-νω, &c.*

*Obs.* 1. Many verbs have a *Secondary* form in the present and imperfect, which has come into general use, while the *original* form or *theme*, has become obsolete, § 116. The root of the *theme* nevertheless remains the proper root of the verb in the other tenses, and will be found in the first future by striking off -σω. If the letter next preceding be a consonant, it is the characteristic of the verb. If it be a long vowel, either



that or its corresponding short vowel is the characteristic. But if it be a short or doubtful vowel, the characteristic is either that vowel itself, or a  $\tau$ -mute, which has been rejected before  $-σω$  for the sake of sound. § 6. 8. This *Obs.* applies

1st. Verbs in  $-σσω$  ( $-τιω$ ), or  $ζω$ , are secondary forms, derived from primary, whose characteristic is a  $\kappa$ -mute (commonly  $\gamma$ ) when the future ends in  $ξω$ ; or a  $\tau$ -mute (commonly  $\delta$ ) when the future ends in  $σω$ . The characteristic being substituted for  $\sigma$ , ( $\tau$ ), or  $\zeta$ , gives the primary form. Thus,

Secondary form.	Future.	Char.	Primary form.	Root.
πράσσω (τιω),	πράξω,	$\gamma$ ,	πράγω,	πραγ.
κράζω,	κράξω,	$\gamma$ ,	κράγω,	κραγ.
πλάσσω (τιω),	πλάσω,	$\delta$ ,	πλάδω,	πλαδ.
φράζω,	φράσω,	$\delta$ ,	φράδω,	φραδ.
ἀρπάζω,	{ ἀρπάξω,	$\gamma$ ,	ἀρπάγω,	ἀρπαγ
	{ ἀρπάσω,	$\delta$ ,	ἀρπάδω,	ἀρπαδ.

2d. Most verbs in  $-σκω$  are secondary forms from pure verbs in  $\omega$  (§ 116. I.) The primary forms will appear by dropping  $\sigma\kappa$ ; thus,  $γηράσκω$ , primary form  $γηράω$ , Root,  $γηρα$ .

3d. Many verbs, irregular in the pres. and imperf., are secondary forms from obsolete verbs which furnish the roots for the other tenses. See §§ 116 and 117. In nearly all such verbs the first root will be found by taking  $-σω$  or  $σομαι$  from the future as found in the Lexicons; thus,—

Secondary form.	Future.	1 Root.	Primary form.
λαμβάνω,	λήψομαι,	ληβ,	ληβω.
λανθάνω,	λήσω,	ληθ,	ληθω.
πυνθάνομαι,	πείσομαι,	πενθ,	πεύθω.
βαίνω,	βήσομαι,	βα,	βάω.

REM. In reducing secondary into primary forms in this manner, the vowel before  $-σω$  and  $σομαι$  in the future, made long by §96, R. 1., must be shortened; and the  $\tau$ -mute, rejected by §94, R. 2., must be restored, to give the proper form of the root; as  $βαίνω$  and  $γανθάνω$ , above. The proper characteristics in mute verbs concealed by combining with  $-σω$ , &c. will always be seen in the 2 aorist, or 2 perfect. Thus in  $γανθάνω$  the 2 aor. is  $ἔλαθον$  showing the characteristic to be  $\theta$ , and 1 root, consequently,  $λανθ$ .

*Obs.* 2. The letter  $\tau$  is frequently added to the root before the termination in the present and imperfect, apparently to strengthen the sound, as in  $τύπτω$ . The characteristic, if a middle or aspirate mute, coming before this  $\tau$ , is of course changed into its own smooth (§ 6. 2.); thus,  $εαφ$  before  $-τω$  becomes  $εαπ$ - and the verb  $εάπτω$ . Hence in order to find the root, the characteristic changed by Euphony must be restored as in the following words:

			Charac.	Root
βλάπτω,	by Euphony for	βλάβω,	β,	βλάβ.
κρύπτω,	"	κρύβω,	β,	κρύβ.
καλύπτω,	"	καλύβω,	β,	καλύβ.
ἄπτω,	"	ἄφω,	φ,	ἄφ.
βάπτω,	"	βάφω,	φ,	βάφ.
θάπτω,	"	θάφω,	φ,	θάφ.
σκάπτω,	"	σκάφω,	φ,	σκάφ.
δρύπτω,	"	δρύφω,	φ,	δρύφ.
ῥίπτω,	"	ῥίφω,	φ,	ῥίφ.
ῥάπτω,	"	ῥάφω,	φ,	ῥάφ.

Also *σύνχω* and *ψύχω* have their roots *σύνγ* and *ψύγ*.

*Note.* The above list contains all the words to which this observation is applicable.

*Obs. 3.* Many verbs change the *form* of the root in the *second* tenses, i. e. in the second future passive, and second aorist; and in the second perfect, and second pluperfect active. These forms, for the sake of distinction, may be termed the *SECOND* and *THIRD* roots—the root of the *present* being the *FIRST* ROOT.

### § 83. OF THE SECOND ROOT.

The *second* root is always formed from the *first*, according to the following

#### RULES.

1. A long vowel in the first root is changed into *α* in the second; thus,

Verb.	1st R.	2d R.
σῆπω,	σῆπ-	σαπ-
τρέγω,	τρέγ-	τραγ-

2. In diphthongs, *α* is retained and *ε* is rejected; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
φαίνω,	φαίν-	φαν-	λείπω,	λείπ-	λεπ-
καίω,	καί-	κα-	φεύγω,	φεύγ-	φυγ-

Exc. But liquid dissyllables change *ει* into *α*, polysyllables into *ε*; as,

	Verb.	1st R.	2d R.
Diss.	τείνω,	τείν-	ταν-
Polysyl.	ἀγείρω,	ἀγείρ-	ἀγερ-

3. In dissyllables not pure, *ε* before or after a liquid, is changed into *α*; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
τέμνω,	τέμ-	ταμ-	στέλλω,	στέλ-	σταλ-
δέρνω,	δέρκ-	δαρκ-	πλέκω,	πλέκ-	πλακ-

Exc. But *ε* remains unchanged after *λ*, in λέγω, βλέπω, φλέγω.

4. Pure verbs in *-άω* and *-έω* reject the *α* and *ε*; as,

Verb.	1st R.	2d R.
μυκάω,	μυκά-	μυκ-
στιγέω,	στιγέ-	στιγ-

#### § 84. OF THE THIRD ROOT.

The *third* root is always formed from the *second*, according to the following

##### RULES.

1. *ε*, of the second root, is changed into *ο* in the third; as,

Verb.	1st R.	2d R.	3d R.
λέγω,	λέγ-	λεγ-	λογ-
ἀγείρω,	ἀγείρ-	ἀγερ-	ἀγορ-

2. *α*, of the second root, from *ε* or *ει* in the first, is changed into *ο* in the third; as,

Verb.	1st R.	2d R.	3d R.
πλέκω,	πλέκ-	πλακ-	πλοκ-
σπείρω,	σπείρ-	σπαρ-	σπορ-
τείνω,	τείν-	ταν-	τον-
τέμνω,	τέμ-	ταμ-	τομ-

3. *ι* of the second root, from *ει* of the first, is changed into *οι*; as,

Verb.	1st. R.	2d. R.	3d. R.
<i>λείπω,</i>	<i>λείπ-</i>	<i>λιπ-</i>	<i>λοιπ-</i>

4. *α* of the second root, from *η* or *αι* of the first, is changed into *η* in the third; as,

Verb.	1st. R.	2d. R.	3d. R.
<i>σῆπω,</i>	<i>σῆπ-</i>	<i>σαπ-</i>	<i>σηπ-</i>
<i>φαίνω,</i>	<i>φαίν-</i>	<i>φαν-</i>	<i>φην-</i>
likewise <i>θάλλω,</i>	<i>θαλ-</i>	<i>θαλ-</i>	<i>θηλ-</i>
<i>κλάζω,</i>	<i>κλαγ-</i>	<i>κλαγ-</i>	<i>κληγ-</i>

## § 85. VERBS WHICH WANT THE SECOND AND THIRD ROOTS.

Many verbs want the second tenses, and perfect and pluperfect middle, and consequently the second and third roots. (§ 76. *Obs.* 7. N. B.) These are as follows,

### RULE 1. Pure verbs want the second root.

*Exc.* 1. The following primitives are excepted; *γοάω, σπάω, μυκάομαι, γηθέω, δουπέω, κτυπέω, ῥιγέω, πιτνέω, στυγέω, τορέω, ληκέω, θορέω, στερέω, σχέω, δαίω, καίω* and a few others. *Ακούω* has the third root *άκο*, but no second.

*Exc.* 2. A few dissyllables in *τω* and *ύω* have the second and third roots the same as the first.

*Note* 1. Several of these are reckoned with anomalous verbs. § 117. Some verbs derive their second and third roots from obsolete presents; such as, *άίρω* and many verbs in *-άνω* and *-άνομαι*, for which see the same section.

### RULE 2. Derivatives in *-εῖω, -ίζω, -ίζω, -αίνω, -ίνω*, want the second root.

*Note* 2. Primitives in these terminations usually have the second root.

*Obs.* 1. Several verbs which have no second root, and consequently no second aorist in the first conjugation, derive the second aorist active and middle from forms in the second conjugation; thus, *δύω*, 2 a. *ἔδυν*, from *ΔΥΜΙ*; *βαίνο*, 2 a. *ἔβην*, from *ΒΗΜΙ*; *γινώσκω*, 2 a. *ἔγνων*, from *ΓΝΩΜΙ*, derived from *γνώω*.

*Obs. 2.* Many verbs not included under the above rules never use the second tenses; others have them only in the passive voice; others again are used in these tenses only by certain writers.—In such a variety of usage, it is proper to assume that all verbs not included in the above classes form the second and third roots according to the rules in § 83 and 84.

### § 86. OF THE TENSE ROOT.

The **TENSE-ROOT** is that part which remains unchanged in all parts of the *same tense*. It consists of all that precedes the termination, except the Augment.

*Obs. 1.* In some of the tenses certain letters are inserted between the verb-root and terminations. These are called the *Signs of the tenses* to which they belong, because they serve to distinguish these tenses from others. These *Tense-signs* added to the verb-root form the *Tense-root* in these tenses; and prefixed to the terminations they form the *Tense-endings*, § 93. 2. Hence in the tenses which have no sign, the *Verb-root* alone is the *Tense-root*, and the *termination* alone is the *Tense-ending*; as, *ἔ-λιν-ον*. (*Obs. 4.*)

These letters with the tenses to which they belong, are exhibited in the following

TABLE OF TENSE-SIGNS.

1. *In mute and pure verbs* the Tense-signs are in the

	Act.	Mid.	Pass.
1 Future,	-σ-	-σ-	-θησ-
1 Aorist,	-σ-	-σ-	-θ-
2 Future,	—	—	-ησ
Perf. and Pluperf.	-ι- or -κ-	—	—

2. *In liquid verbs* the tense-signs are in the

1 Future,	-ε-	-ε-	-θησ-
1 Aorist,	—	—	-θ-
2 Future,	—	—	-ησ-
Perf. and Pluperf.	-κ-	—	—

*Obs. 2.* If the characteristic be a *π*-mute or a *κ*-mute, the sign of the perfect and pluperfect active is the *spiritus asper*, (') which combining with the mute before it (§ 6. 3.) changes

$\pi$  or  $\theta$  into  $\phi$ ;  $\kappa$  or  $\gamma$  into  $\chi$ . But when the characteristic is  $\phi$  or  $\chi$  the spiritus asper disappears.

*Obs.* 3. If the characteristic be a vowel, or a  $\tau$ -mute, or a liquid, the sign of the Perfect and Pluperfect active is  $\pi$ .

*Obs.* 4. In all the Tenses except those in the above table, i. e. in the second Aorist through all the voices;—the 2d perfect and 2d pluperfect active, and the perfect and pluperfect passive,— and also, in liquid verbs, the First Aorist active and middle, the *Tense-root* and the *Verb-root* are always the same. So also in the present and imperfect in all voices

*Exc.* But irregular verbs, and those which fall under the Exceptions and Observations, § 82, have the Tense-Root in the Present and Imperfect different from the Verb-root—though like other verbs it consists of all that precedes the termination in the present indicative. Thus, for example, in *πράσσω*, the Tense-Root in the Pres. and Imperf. is *πράσσ-*, while the Verb-Root is *πράγ*. In *λαμβάνω* the Tense-Root of the Pres. and Imperfect is *λαμβάν-*, while the Verb-Root is *λήβ*; and so of others

#### WORDS FOR PRACTICE ON THE PRECEDING RULES.

<i>τόπω, I strike.</i>	<i>λείπω, I leave.</i>	<i>δειδω, I fear.</i>
<i>λέγω, I say.</i>	<i>πλέκω, I fold.</i>	<i>διδάσκω, I learn.</i>
<i>χαίρω, I rejoice.</i>	<i>τρώγω, I eat.</i>	<i>τρέπω, I turn.</i>
<i>σπείρω, I sow.</i>	<i>ὀφείλω, I owe.</i>	<i>μιαίνω, I pollute.</i>
<i>τρέφω, I nourish.</i>	<i>μάρπτω, I seize.</i>	<i>πέμπω, I send.</i>
<i>ἄγω, I lead.</i>	<i>πράσσω, I do.</i>	<i>μένω, I remain.</i>
<i>κράζω, I cry aloud.</i>	<i>φράζω, I say.</i>	<i>νέμω, I assign.</i>
<i>βάλλω, I cast.</i>	<i>φαίνω, I shew.</i>	<i>ποιέω, I make.</i>
<i>πειθω, I persuade.</i>	<i>ἀρπάζω, I plunder.</i>	<i>στέλλω, I send.</i>
<i>αἰνέω, I praise.</i>	<i>ἐγείρω, I awake.</i>	<i>μείρω, I divide.</i>
<i>ἀμείβω, I change.</i>	<i>θύω, I sacrifice.</i>	<i>παιράζω, I try.</i>
<i>ἄρω, I plow.</i>	<i>καλέω, I call.</i>	<i>πρήθω, I burn.</i>
<i>βλέπω, I see.</i>	<i>κρίνω, I shave.</i>	<i>ῥαίνω, I sprinkle</i>

#### § 87. II. OF THE AUGMENT.

1. The AUGMENT is prefixed to the root in the Preterite Tenses.

2. Of these the Imperfect and Aorists have the augment in the indicative only. The Perfect, Pluperfect, and Paulo-post Future retain it through all the moods.

3. The Present and Future have no augment.

4. When the augment prefixes a syllable to the verb, it is called the *syllabic* augment. When it only lengthens the initial vowel, it is called the *Temporal* augment. The first is used when the verb begins with a consonant, the second, when it begins with a vowel or diphthong.

### § 88. RULES FOR THE AUGMENT.

1. If the verb begins with a consonant, the augment ε is prefixed; as, τύπτω, ἔτυπτον; ῥίπτω, ἔρριπτον, § 6. 5.

2. The perfect also reduplicates the initial consonant; as, τύπτω, perf. τέτυφα.

Exc. 1. The aspirate reduplicates its own smooth; as, θαυμάζω, perf. τεθαύμακα; φαίνω, perf. πέφαγκα, § 6. 4.

Exc. 2. Verbs beginning with ρ, γν, φθ, or σ before or after a consonant, do not reduplicate: thus,

γν-	γνώω,	ἔγνωκα.	δσ-	ζάω,	ἔζηκα.
φθ-	φθίω,	ἔφθικα.	σπ-	σπεύδω,	ἔσπευκα.
πσ-	ψεύδω,	ἔψευκα.	στ-	στέφω,	ἔστεφα.

Obs. 1. Sometimes also verbs beginning with κτ, and πτ, do not reduplicate; as,

κτ-	κτείνω,	ἔκταγα.	κτιζω,	ἔκτικα.
πτ-	πτοέω,	ἐπτόηκα.		

And sometimes, though rarely, those beginning with γλ, βλ

3. When the perfect reduplicates the initial consonant, the pluperfect indicative receives a second augment; as, τύπτω, perf. τέ-τυφα, plu-perf. ἐ-τε-τύφειν.

Otherwise not; as, ῥίπτω, perf. ἔρριφα, plu-perf. ἔρριφειν.

4. If the verb begin with α, ε, ο, or with αυ, αι,

οι, the initial vowel is changed into its own long, and ι of the diphthong is subscribed; thus,

α,	ἀνύω,	<i>I perform,</i>	ἔνυον.
ε,	ἐλπίζω,	<i>I hope,</i>	ἑλπιζον.
ο,	ὀπάζω,	<i>I afford,</i>	ὀπαζον.
αυ,	αὐξάνω,	<i>I encrease,</i>	ἠύξανον
αι,	αἴρω,	<i>I raise,</i>	ῥῖρον.
οι,	οἰκίζω,	<i>I build,</i>	ὀκίζον.

Exc. 1. E is often changed into its own diphthong; as,

ἔχω,	<i>I have,</i>	εἶχον.
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The verbs which change ε into ει are the following: ἐάω, ἔζομαι, ἐθίζω, ἐλίσσω, ἔλκω, ἐλκέω, ἐλκύω, ἐλέω, ἔλω, ἐπομαι, ἔπω, (this verb retains the augment through all the moods) ἐράω, ἐρέω, ἐρπω, ἐρπύζω, ἐρύω, ἐστήκω, ἐστιάω, ἔχω, and ἔω, 20.

Exc. 2. If the verb begins with εο, the ε is unchanged and the ο augmented; as, ἐορτάζω, ἐώρταζον.

So also some 2d pluperf. active; viz. from the 2d perf. ἔολπα, pluperf. ἐώλπειν;—ἔοικα, ἐώκειν;—ἔοργα, ἐώργειν.

Exc. 3. ἄω, *I blow*; ἀύω, *I hear*; ἀηθέσσω, *I am unused*; ἀηδίζομαι, *I loathe*; retain the initial vowel unchanged; as also some verbs derived from οἶκος, οἶνος, οἰωνός, and οἶαξ; as, οἰνίζω, *I smell of wine*, οἶνιζον; and also perfects middle when the root begins with οι; as, οἶδα, plup. οἶδειν.

5. If the initial vowel is not α, ε, ο, or αυ, αι, οι, it is not augmented: but ι and υ short are made long; as,

ι,	ἵκομαι,	ἱκόμην.	ει,	εἰπάω,	εἵκαζον.
υ,	ὑβρίζω,	ὑβριζον.	ευ,	εὐρίσκω,	εὕρισκον
η,	ἡχέω,	ῆχεον.	ου,	οὐτάω,	οὕταζον.
ω,	ὠθω,	ὠθον.	See Exceptions, § 90. 4. 5.		

## § 89. AUGMENT OF COMPOUND VERBS.

1. When the verb is compounded with a preposition, the augment comes between the preposition and the verb; as, προσ-φέρω, προσ-έ-φερον.



*Obs. 1.* The prepositions drop their final vowel before the augment  $\epsilon$ ; as, ἀποφαίνω, ἀπέφαινον; καταβάλλω, κατέβαλλον; —But,

*Obs. 2.* περί before  $\epsilon$  remains unchanged; πρό usually combines with it by contraction; thus, προέδην becomes προύδην. § 38. II.

*Obs. 3.* When  $\nu$ , in the prepositions σύν and ἐν, is changed into another consonant, by the rules of euphony, § 6. 15., it is recovered when separated from that consonant, by the augment  $\epsilon$ ; thus, συλλέγω, συνέλεγον; συγγράφω, συνέγραφον; ἐμμένω, ἐνέμενον.

2. Verbs compounded with  $\delta\upsilon\varsigma$  and  $\epsilon\upsilon$ , take the augment after the particle, when the simple verb begins with  $\alpha$ ,  $\epsilon$ ,  $\omicron$ , or with  $\alpha\upsilon$ ,  $\alpha\iota$ ,  $\omicron\iota$ ; as,  $\delta\upsilon\sigma\alpha\rho\epsilon\sigma\tau\acute{\epsilon}\omega$ ,  $\delta\upsilon\sigma\eta\rho\acute{\epsilon}\sigma\tau\epsilon\omicron\nu$ ;  $\epsilon\upsilon\delta\omicron\rho\kappa\acute{\epsilon}\omega$ ,  $\epsilon\upsilon\delta\omicron\rho\kappa\epsilon\omicron\nu$

3. But if the simple verb begin with any other vowel or consonant,  $\delta\upsilon\varsigma$  is augmented,  $\epsilon\upsilon$  remains unchanged; as,  $\delta\upsilon\sigma\tau\upsilon\chi\acute{\epsilon}\omega$ ,  $\epsilon\delta\upsilon\sigma\tau\acute{\iota}\chi\epsilon\omicron\nu$ ,  $\delta\epsilon\delta\upsilon\sigma\tau\acute{\iota}\chi\eta\kappa\alpha$ ;  $\epsilon\delta\tau\upsilon\chi\acute{\epsilon}\omega$ ,  $\epsilon\delta\tau\acute{\iota}\chi\eta\kappa\alpha$ .

4. Other compounds generally take the augment at the beginning.

#### EXCEPTIONS.

The exceptions from these rules are but few, and will be best learned by practice. Some writers augment certain compound verbs in the beginning, and others in the middle; while other verbs are sometimes augmented in both; as,  $\epsilon\pi\iota\sigma\tau\alpha\mu\alpha\iota$ , *I understand*,  $\eta\pi\iota\sigma\tau\acute{\alpha}\mu\eta\nu$ ;  $\alpha\nu\omicron\rho\theta\acute{\iota}\omega$ , *I erect*,  $\eta\nu\omicron\rho\theta\omicron\nu$ ,  $\kappa\alpha\theta\epsilon\delta\acute{\omega}$ , *I sleep*,  $\kappa\alpha\theta\eta\upsilon\delta\omicron\nu$  or  $\epsilon\kappa\acute{\alpha}\theta\epsilon\upsilon\delta\omicron\nu$ ;  $\epsilon\nu\omicron\chi\lambda\acute{\epsilon}\omega$ , *I disturb*,  $\eta\nu\omicron\chi\lambda\epsilon\omicron\nu$ .

### § 90. OBSERVATIONS ON THE AUGMENT.

1. In the early Greek poets the use of the augment is very fluctuating, the same word sometimes occurring with the augment and sometimes without it; as,  $\epsilon\acute{\xi}\epsilon\phi\epsilon\rho\epsilon\varsigma$  and  $\epsilon\kappa\phi\epsilon\rho\epsilon\varsigma$ , *he carried out*;  $\epsilon\lambda\alpha\beta\epsilon$  and  $\lambda\acute{\alpha}\beta\epsilon$ , *he took*;  $\eta\gamma\epsilon\nu$  and  $\acute{\alpha}\gamma\epsilon\nu$ , *he brought*;  $\epsilon\delta\acute{\epsilon}\delta\epsilon\kappa\tau\omicron$ ,  $\delta\acute{\epsilon}\delta\epsilon\kappa\tau\omicron$ , and  $\delta\acute{\epsilon}\kappa\tau\omicron$ , *he had received*.

*Obs. 1.* From the antiquity of the Ionic, this has been usually considered a peculiarity of that dialect; but it occurs frequently in the Attic writers, particularly in choruses; as,  $\sigma\acute{\upsilon}\theta\eta$  for  $\epsilon\sigma\acute{\upsilon}\theta\eta$ , *he was driven*;  $\gamma\epsilon\gamma\epsilon\nu\eta\tau\omicron$  for  $\epsilon\gamma\epsilon\gamma\epsilon\nu\eta\tau\omicron$ , *it had been*;  $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\kappa\alpha$  for  $\acute{\alpha}\nu\eta\lambda\omega\kappa\alpha$ , *I have spent*.

2. In Homer and Hesiod, aorists often receive the reduplication, which remains through all the moods; thus, *πεκάμω* for *κάμω*, *I shall have laboured*; *λελάβεσθαι* for *λάβεσθαι*, *to have received*.

3. In all dialects, verbs beginning with *λ* and *μ* frequently take *ε* or *ει* as the augment of the perf.; as, *εἴληφα* for *λέληθα*, *I have taken*; *εἴμαρται* for *μέμαρται*, *it has been decreed*.

4. The Attics often change the simple augment *ε* into *η*, and augment the initial vowels of verbs beginning with *ε* and *εὐ*; as, *ἡδυνάμην* for *ἐδυνάμην*, *I was able*; *ἦκαζον* for *εἴκαζον*, *I assimilated*; *ἠρόμην* for *εὐρόμην*, *I prayed*; *ἦδεν* for *εἶδεν*, *I knew*.

5. In verbs beginning with *α*, *ε*, *ο*, or with *αυ*, *αι*, *οι*, the Attics sometimes prefix *ε* instead of the usual augment; i. e. they use the *syllabic* instead of the *temporal* augment; as, *εἶαξα* for *ἦαξα*; *εἰλόμην* for *ἦλόμην*. Sometimes they use both; as, *ὀράω*, *I see*, *ὠώραον*, *ὠώρακα*.

6. When the verb begins with *α*, *ε*, or *ο*, followed by a consonant, the first two letters are sometimes repeated before the ordinary augment. This is called the **ATTIC REDUPLICATION**; thus,

<i>ἀγείρω</i> , <i>I assemble</i> ;	<i>ἡγερέκα</i> ,	Atticé, <i>ἀγ-ἡγερέκα</i> .
<i>ὀζω</i> , <i>I smell</i> ;	<i>ῶδα</i> ,	<i>ὀδ-ῶδα</i> .
<i>ὀρύσσω</i> , <i>I dig</i> ;	<i>ῶρυχα</i> ,	<i>ὀρ-ῶρυχα</i> .

*Obs. 2.* The pluperfect sometimes takes a new augment on the initial vowel of the reduplication; thus, *ἀκ-ἦκοα*, *ἦκ-ἠκούειν*.

*Obs. 3.* This form of the verb frequently changes a long vowel or diphthong into a short or doubtful vowel in the third syllable; thus, *ἀλλήλιφα* for *ἡλειφα*, and *ἀλλήλιμμαι* for *ἡλειμμαι*, from *ἀλλείφω*; *ἀκῆκοα* for *ἦκοα*, from *ἀκούω*.

7. *Rule.* The *simple augment* is confined to the indicative mood; the *reduplication* remains in all the moods.

### § 91. III. OF THE TERMINATION.

1. The **TERMINATIONS** are added immediately to the tense root, and by their changes serve to distinguish the *voices*, *moods*, *numbers*, and *persons*. See § 213, p. 299.

2. In verbs of the first conjugation the termination generally consists of two parts, the *mood-vowel*, which serves to dis-

tinguish the moods, and the *final letters*, which indicate the voice, number and person.

3. The *Mood-vowel* is the first letter of the termination, and in the indicative mood is always short or doubtful; (except in the pluperfect act. and mid. which have always *ε*;) in the subjunctive it is always long, and in the optative always a diphthong.

4. The *Final letters* are divided into two classes, *Primary* and *Secondary*; so called because the former are always used in the indicative of the primary tenses, (§ 77. *Obs.* 3.) and the latter in the indicative of the secondary, and because the secondary always correspond to, and are derived from the primary. They are as follows:

## ACTIVE VOICE.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
Sing. -ο,	-ε,	-ι,	Sing. -ν,	-ς,	—,
Dual. —,	-τον,	-τον,	Dual. —,	-τον,	-την,
Plural. -μεν,	-τε,	-ντισι.	Plural. -μεν,	-τε,	-ν.

## MIDDLE AND PASSIVE.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
Sing. -μαι,	-σαι,	-ται,	Sing. -μην,	-σο,	-το,
Dual. -μεθον,	-σθον,	-σθον,	Dual. -μεθον,	-σθον,	-σθην,
Plural. -μεθα,	-σθε,	-νται.	Plural. -μεθα,	-σθε,	-ντο.

5. These final letters with the mood-vowels prefixed, make up the terminations through the whole verb in the indicative, subjunctive, and optative moods. The subjunctive mood always takes the primary final letters, and the optative the secondary. The final letters and mood-vowels of the imperative and infinitive will be seen in the following tables.

6. N. B. The indicative mood vowel *ο*, or the subjunctive *ω*, combining with the final letter *ο*, makes *ω*; with *-ντισι*, they make *-ουσι* and *-ωσι*, § 6. 8, and 16, and 18. In the 2d person singular, Middle and Passive, the primary final letters are *-σαι*; combined with the mood vowels *ε* or *η*, they make *-σαι* and *-ησαι*, which by elision and contraction become *τι*, § 101. 8. So also the secondary *-σο* with *ε* prefixed, makes *-σοο*, and by elision and contraction *-ον*. The other combinations will be easily understood. See § 101. 8, as above.

## § 92. TABLES OF TERMINATIONS.

## I. ACTIVE VOICE.

## INDICATIVE.

*Primary Tenses.*

<i>Pres. and Fut.</i>			<i>1st and 2d Perfect.</i>		
S.	-ω,	-εις, -ει,	-α,	-ας,	-ε,
D.		-ειον, -ειον,		-ατον, -ατον,	
P.	-ομεν, -ετε, -ουσι.		-αμεν, -ατε, -ασθ.		

*Secondary Tenses.*

<i>Imperf. and 2d Aor.</i>			<i>1st and 2d Pluperf.</i>			<i>1st Aor.</i>		
S.	-ον,	-εις, -ε,	-ειν,	-εις, -ει,		-α,	-ας, -ε,	
D.		-ειον, -ειην,		-ειτον, -ειτην,			-ατον, -ατην,	
P.	-ομεν, -ετε, -ον.		-ειμεν, -ειτε, -εισαν.			-αμεν, -ατε, -αν.		

## SUBJUNCTIVE.

S.	-ω	-ης, η,	The same as first column.	The same as first column.
D.		-ηιον, -ηιον,		
P.	-ωμεν, -ητε, -ωσι.			

## OPTATIVE.

S.	-οιμι,	οις, -οι,	The same as first column.	-αιμι, -αις, -αι, -αιτον, -αιτην, -αιμεν, -αιτε, -αιεν.
D.		-οιτον, -οιτην,		
P.	-οιμεν, -οιτε, -οιεν.			

## IMPERATIVE.

S.	-ε,	-έτω,	The same as first column.	-ον, -άτω, -ατον, -άτων, -ατε, -άτωσαν, or -άντων.
D.		-ειτον, -έτων,		
P.		-ετε, -έτωσαν, or -όντων.		

## INFINITIVE.

-ειν.	-έναι.	-αι.
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## PARTICIPLES.

N.	-ων,	-ουσα, -ον,	-ώς, -υῖα, -ός,	-ας, -ασα, -αν,
G.	-οντος, -ούσης, &c.	-ότος, -υίας, -ότος.	-αντος, -άσης, -αντος.	

*Obs.* In the above table, all the terminations in the first column, after the indicative, belong to the present, the future, and 2d aorist. All those in the 2d, to the first and second perfect; and all those in the 3d, to the 1st aorist.

## II. MIDDLE VOICE.

## INDICATIVE.

*Primary Tenses.*

## MIDDLE AND PASSIVE.

*Pres. and Fut.*

S.	-ομαι,	-η,	-εται,
D.	-όμεθον,	-εσθον,	-εσθον,
P.	-όμεθα,	-εσθε,	-ονται.

*Secondary Tenses.*

<i>Imperf.</i>	<i>2d Aorist.</i>	<i>1st Aorist.</i>
S. -όμεν,	-ου.	-ετο,
D. -όμεθον,	-εσθον,	-έσθην,
P. -όμεθα,	-εσθε,	-οντο.
		-άμην,
		-ω,
		-ατο,
		-άμεθον,
		-ασθον,
		-άσθην,
		-άμεθα,
		-ασθε,
		-αντο.

## SUBJUNCTIVE.

S.	-ωμαι,	-η,	-ηται,	The same as first column.
D.	-όμεθον,	-ησθον,	-ησθον,	
P.	-όμεθα,	-ησθε,	-ωνται.	

## OPTATIVE.

S.	-οίμην,	-οιο,	-οιτο,	-αίμην,	-αιο,	-αιτο,
D.	-όμεσθον,	-οίσθον,	-οίσθην,	-άμεσθον,	-αίσθον,	-αίσθην,
P.	-όμεσθα,	-οισθε,	-οιντο.	-άμεθα,	-αισθε,	-αιντο.

## IMPERATIVE.

S.	-ου,	-έσθω,	-αι,	-άσθω,
D.	-εσθον,	-έσθων,	-ασθον,	-άσθων,
P.	-εσθε,	-έσθωσαν.	-ασθε,	-άσθωσαν.

## INFINITIVE.

-εσθαι.	-ασθαι.
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## PARTICIPLES.

N.	-όμενος,	-ομένη,	-όμενον,	-άμενος,	-αμένη,	-άμενον,
G.	-ομένου,	-ομένης,	-ομένου.	-αμένου,	-αμένης,	-αμένου.

*Obs.* In the above table of the middle voice, the terminations of the Perf. and Pluperf. are omitted, being the same throughout as those of the Perf. and Pluperf. passive.

### III. PASSIVE VOICE.

#### INDICATIVE MOOD.

#### *Primary Tenses.*

#### PASSIVE AND MIDDLE.

#### *Perfect.*

S. -μαι,	-σαι,	-ται,	
D. -μεθον,	-σθον,	-σθον,	
P. -μεθα,	-σθε,	-νται.	

#### *Secondary Tenses.*

#### *Pluperfect.*

S. -μην,	-σο,	-το,
D. -μεθον,	-σθον,	-σθην,
P. -μεθα,	-σθε,	-ντο.

#### *1st and 2d Aorists.*

-ην,	-ης,	-η,
-ητον,	-ητον,	-ήτην,
-ημεν,	-ητε,	-ησαν.

#### SUBJUNCTIVE.

S. -μένος ᾧ,	ῆς,	ῆ,	-ῶ,	-ῆς,	-ῆ,
D. -μένω,	ῆτον,	ῆτον,	-ῶμεν,	-ῆτον,	-ῆτον,
P. -μένοι ᾧμεν,	ῆτε,	ᾧσι.	-ῶμεν,	-ῆτε,	-ᾧσι.

#### OPTATIVE.

S. -μένος εἴην,	εἴης,	εἴη,	-εἴην,	-εἴης,	-εἴη,
D. -μένω,	εἴητον,	εἴήτην,		-εἴήτον,	-εἴήτην,
P. -μένοι εἴημεν,	εἴητε,	εἴησαν.	-εἴημεν,	-εἴητε,	-εἴησαν.

#### IMPERATIVE.

S. -σο,	-σθω,		-ηθι,	-ήτω,
D. -σθον,	-σθων,		-ητον,	-ήτων,
P. -σθε,	-σθωσαν.		-ητε,	-ήτωσαν

#### INFINITIVE.

-σθαι.		-ῆναι.
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#### PARTICIPLES.

M.	F.	N.	M.	F.	N.
N. -μένος,	-μένη,	-μένον,	-εις,	-εισα,	-έν,
G. -μένου,	-μένης,	-μένου.	-έντος,	-εισης,	-έντος.

For the terminations of the pres. imperf. 1st, 2d, and 3d fut. of the passive voice, see the terminations in the first column of the preceding table.

### § 93. FORMATION OF THE TENSES IN MUTE AND PURE VERBS.

**1. GENERAL RULE.** The Imperfect is formed from the Present, and all the other tenses from their Verb-root by adding the tense-endings (§ 86).

*Obs.* 1. The 2 Future and 2 Aorist add the tense-endings to the second root, the 2 Perfect and 2 Pluperfect Active to the third root, and all others to the first.

*Exc.* *τρέπω, τρέφω, and στρέφω*, in the Perfect and Pluperfect Passive, have the second root. *Φεύγω and κεύθω* in the 2 Perf. Active, have sometimes the first instead of the third root. *Πέμπω, κλέπτω, τρέπω, λέγω, and τρέφω*, in the Perfect and Pluperfect Active, change *ε* of the first root into *ο*.

#### 2. TABLE OF TENSE-ENDINGS.

<i>Tense.</i>	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
1 Future, —	—σ-ω (liq. -έ-ω)	—σ-ομαι (liq. -έ-ομαι)	—θή-σομαι
2 Future, —	—	—	—ήσ-ομαι
1 Aorist, —	—σ-α (liq. -α)	—σ-άμην (liq. -άμην)	—θ-ην
2 Aorist, —	—ον	—όμην	—ην
Perfect, —	—κ-α, or -έ-α, § 94.	—μαι	—μαι
Pluperf. —	—κ-ειν, or -έ-ειν	—μην	—μην
2 Perfect, —	—α	—	—
2 Pluperf. —	—ειν	—	—
Fut.-Perf. or Paulo-post-fut. —	—σ-ομαι	—σ-ομαι	—σ-ομαι.

#### 3. RULES FOR EACH TENSE.

##### *Active Voice.*

- Imperfect.* Prefix the augment, and change -ω into -ον.  
*Future.* Add -σω to the 1st root.  
*1 Aorist.* Prefix the augment, and add -σα to the 1st root.  
*2 Aorist.* Prefix the augment, and add -ον to the 2d root.  
*Perfect.* Augment, reduplicate, and add -κα or -ά to the 1st root, § 94, R. 1.  
*Pluperf.* Augment, &c., and add -κειν or -ειν to the 1st root.  
*2 Perf.* Augment, reduplicate, and add -α to the 3d root.  
*2 Pluperf.* Augment, &c., and add -ειν to the 3d root.

##### *Middle Voice.*

- Imperfect.* Prefix the augment, and change -ομαι into -όμην.  
*Future.* Add -σομαι to the 1st root.

- 1 *Aorist*. Prefix the augment, and add -σάμην to the 1st root.  
 2 *Aorist*. Prefix the augment, and add -όμην to the 2d root.  
 The *Perfect* and *Pluperfect* are the same as in the *Passive Voice*.  
*Fut. Perf.* Augment, reduplicate, and add -σομαι to the 1st root.

*Passive Voice.*

- Imperfect*. Prefix the augment, and change -ομαι into -όμην.  
 1 *Future*. Add -θήσομαι to the 1st root.  
 2 *Future*. Add -ήσομαι to the 2d root.  
 1 *Aorist*. Prefix the augment, and add -θην to the 1st root.  
 2 *Aorist*. Prefix the augment, and add -ην to the 2d root.  
*Perfect*. Augment, reduplicate, and add -μαι to the 1st root.  
*Pluperf.* Augment, &c., and add -μην to the 1st root.  
*Fut. Perf.* Augment, reduplicate, and add -σομαι to the 1st root.

§ 94. SPECIAL RULES FOR MUTES.

**RULE 1.** When the characteristic is a π-mute or a κ-mute, the perfect active is formed by adding -<sup>c</sup>-α, and the pluperfect by adding -<sup>c</sup>-ειν; all others add -χα, -κειν, (§ 86. *Obs.* 3.) thus,

λείπω, Root λειπ-	perf. λέ-λειπ- <sup>c</sup> -α, combined	λέλειφα.
	pluperf. έλε-λειπ- <sup>c</sup> -ειν, „	έλελειφειν.
πλέκω, Root πλεκ-	perf. πέ-πλεκ- <sup>c</sup> -α, „	πέπλεχα.
	pluperf. έπε-πλέκ- <sup>c</sup> -ειν, „	έπεπλέχειν.

**RULE 2.** When the characteristic is a τ-mute, it is rejected before a consonant in the active and middle voice, and changed into σ in the passive; thus,

<i>Active</i> , πείθω, Root πειθ-	1 Fut. πει-σω, perf. πέπει-χα.
<i>Middle</i> ,	1 Fut. πει-σομαι, 1 Aor. έπει-σάμην.
<i>Passive</i> , 1 fut. πεισ-θήσομαι, 1 Aor. έπεισ-θην, perf. πέπεισ-μαι.	

*Exc.* The τ-mute is rejected in the passive also, when a liquid precedes it; as, πέρθω, 1 f. p. περ-θήσομαι, perf. πέπερ-μαι. Also a π-mute before μαι; as, τέρω, perf. p. τέτερ-μαι.

*Obs.* Πεύθω, σέω, τέχω, and χέω, (§ 96. *Exc.* 2. third.) have υ instead of ευ before a consonant in the passive; as,



πυσ-θήσομαι, συσ-θήσομαι, (§ 96. R. 2.) &c. ; φεύγω has either *υ* or *ευ* ; as, πέφυγ-μαι, or πέφευγ-μαι.

### § 95. METHOD OF FORMING THE TENSES

#### *Τίω, I honour.*

This Verb, requiring no insertion or change of letters for the sake of euphony, affords the simplest example for showing the formation of tenses. A second and third root (τι) and the tenses formed from them are here assumed, though they do not exist in the Verb, to show the manner in which these tenses are formed.

	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
Pres.	τί-ω,	τι-ομαι,	τι-ομαι.
Imp.	ἔ-τι-ον,	ἐ-τι-όμην,	ἐ-τι-όμην.
Fut.	τι-σ-ω,	τι-σ-ομαι,	τι-θήσ-ομαι
2 Fut.			τι-ήσ-ομαι
1 Aor.	ἔ-τι-σ-α,	ἐ-τι-σ-άμην,	ἐ-τί-θ-ην
2 Aor.	ἔ-τι-ον,	ἐ-τι-όμην,	ἐ-τί-ην.
Perf.	τέ-τι-κ-α,	τέ-τι-μαι.	τέ-τι-μαι.
Pluperf.	ἐ-τε-τι-κ-ειν,	ἐ-τε-τι-μην.	ἐ-τε-τι-μην.
2 Perf.	τέ-τι-α,		
2 Pluperf.	ἐ-τε-τι-ειν,		
P. P. Fut.		τε-τι-σ-ομαι.	τε-τι-σ-ομαι

#### *πειθω, I persuade.*

2. This verb has the first Root *πειθ-*, the second *πιθ-*, the third *ποιθ-*, and its characteristic being a *τ*-mute, it comes under Rule 2. § 94.

	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
Pres.	πειθ-ω,	πειθ-ομαι,	πειθ-ομαι.
Imp.	ἔ-πειθ-ον,	ἐ-πειθ-όμην,	ἐ-πειθ-όμην.
Fut.	πει-σ-ω,	πει-σ-ομαι,	πεισ-θήσ-ομαι.
2 Fut.			πιθ-ήσ-ομαι.
1 Aor.	ἔ-πει-σ-α,	ἐ-πεισ-άμην	ἐ-πεισ-θ-ην.
2 Aor.	ἔ-πιθ-ον,	ἐ-πιθ-όμην,	ἐ-πιθ-ην.
Perf.	πέ-πει-κ-α,	πέ-πεισ-μαι.	πέ-πεισ-μαι.
Pluperf.	ἐ-πε-πει-κ-ειν,	ἐ-πε-πεισ-μην	ἐ-πε-πεισ-μην.
2 Perf.	πέ-ποιθ-α,		
2 Pluperf.	ἐ-πε-ποιθ-ειν,		
P. P. Fut.		πε-πει-σ-ομαι	πε-πει-σ-ομαι.

3. The following examples fall under Rule 1, § 94. They are exhibited with the parts divided and then combined, to show the effect of the rules of euphony, § 6, in combining the parts. It will be a profitable exercise for the pupil to apply these rules for every change.

The characteristic a π-mute.

λείπω, *I leave.*

Roots, 1. λειπ-, 2. λιπ-, 3. λοιπ-.

ACTIVE VOICE.

	<i>Parts divided.</i>	<i>Parts combined.</i>
Pres.	λείπ-ω,	λείπω.
Imperf.	ἐ-λειπ-ον,	ἐλειπον.
Fut.	λείπ-σ-ω,	λείψω.
1 Aor.	ἐ-λειπ-σ-α,	ἐλειψα.
2 Aor.	ἐ-λιπ-ον,	ἐλιπον.
Perf.	λέ-λειπ-ει-α,	λέλειφα.
Pluperf.	ἐ-λε-λειπ-ει-εν,	ἐλελειφειν.
2 Perf.	λέ-λοιπ-α,	λέλοιπα.
2 Pluperf.	ἐ-λε-λοιπ-ειν,	ἐλελοιπειν

MIDDLE VOICE.

Pres.	λείπ-ομαι,	λείπομαι.
Imperf.	ἐ-λειπ-όμην,	ἐλειπόμην.
Fut.	λείπ-σ-ομαι,	λείψομαι.
1 Aor.	ἐ-λειπ-σ-άμην,	ἐλειψάμην.
2 Aor.	ἐ-λιπ-όμην,	ἐλιπόμην.
Perf.	λέ-λειπ-μαι,	λέλειμμαι.
Pluperf.	ἐ-λε-λειπ-μην,	ἐλελειμμην.
P. P. Fut.	λε-λείπ-σ-ομαι,	λελειψομαι.

PASSIVE VOICE.

Pres.	λείπ-ομαι,	λείπομαι.
Imperf.	ἐ-λειπ-όμην,	ἐλειπόμην.
Fut.	λειπ-θήσ-ομαι,	λειφθήσομαι.
2 Fut.	λιπ-θήσ-ομαι,	λιπήσομαι.
1 Aor.	ἐ-λείπ-θ-ην,	ἐλειφθην.
2 Aor.	ἐ-λιπ-ην,	ἐλιπην.
Perf.	λέ-λειπ-μαι,	λέλειμμαι.
Pluperf.	ἐ-λε-λειπ-μην,	ἐλελειμμην.
P. P. Fut.	λε-λείπ-σ-ομαι,	λελειψομαι.

The characteristic a *κ*-mute.

*πλέκω, I fold.*

Roots, 1. *πλεκ-.* 2. *πλακ-.* 3. *πλοκ-.*

ACTIVE VOICE.

	<i>Parts divided.</i>	<i>Parts combined.</i>
Pres.	<i>πλέκ-ω,</i>	<i>πλέκω.</i>
Imperf.	<i>ἔ-πλεκ-ον,</i>	<i>ἔπλεκον.</i>
Fut.	<i>πλέκ-σ-ω,</i>	<i>πλέξω.</i>
1 Aor.	<i>ἔ-πλεκ-σ-α,</i>	<i>ἔπλεξα.</i>
2 Aor.	<i>ἔ-πλακ-ον,</i>	<i>ἔπλακον.</i>
Perf.	<i>πέ-πλεκ-ε-α,</i>	<i>πέπλεχα.</i>
Pluperf.	<i>ἐ-πε-πλέκ-ε-ειν,</i>	<i>ἐπεπλέχειν.</i>
2 Perf.	<i>πέ-πλοκ-α,</i>	<i>πέπλοκα.</i>
2 Pluperf.	<i>ἐ-πε-πλόκ-ειν,</i>	<i>ἐπεπλόκειν.</i>

MIDDLE VOICE.

Pres.	<i>πλέκ-ομαι,</i>	<i>πλέκομαι.</i>
Imperf.	<i>ἐ-πλεκ-όμην,</i>	<i>ἐπλεκόμην.</i>
Fut.	<i>πλέκ-σ-ομαι,</i>	<i>πλέξομαι.</i>
1 Aor.	<i>ἐ-πλεκ-σ-άμην,</i>	<i>ἐπλεξάμην.</i>
2 Aor.	<i>ἐ-πλακ-όμην,</i>	<i>ἐπλακόμην.</i>
Perf.	<i>πέ-πλεκ-μυι,</i>	<i>πέπλεγμαι.</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην,</i>	<i>ἐπεπλέγμην.</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι,</i>	<i>πεπλέξομαι.</i>

PASSIVE VOICE.

Pres.	<i>πλέκ-ομαι,</i>	<i>πλέκομαι.</i>
Imperf.	<i>ἐ-πλεκ-όμην,</i>	<i>ἐπλεκόμην.</i>
Fut.	<i>πλεκ-θήσ-ομαι,</i>	<i>πλεχθήσομαι.</i>
2 Fut.	<i>πλακ-ήσ-ομαι,</i>	<i>πλακήσομαι.</i>
1 Aor.	<i>ἐ-πλέκ-θ-ην,</i>	<i>ἐπλέχθην.</i>
2 Aor.	<i>ἐ-πλάκ-ην,</i>	<i>ἐπλάκην.</i>
Perf.	<i>πέ-πλεκ-μαι,</i>	<i>πέπλεγμαι.</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην,</i>	<i>ἐπεπλέγμην.</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι,</i>	<i>πεπλέξομαι.</i>

# § 96. SPECIAL RULES FOR PURE VERBS.

N. B. In the rules for the Moods and Tenses of verbs, let it be remembered that,

The three short vowels, α, ε, ο,  
have their own long, η, η, ω,  
and their own diphthongs, αι, ει, οι.

**Rule 1.** Verbs in -άω, -έω, and -ώω, change the short vowel into its own long before a consonant; as,

φιλέω, Root φιλε-, 1 fut. φιλήσω, perf. πεφίληκα, &c.

## EXCEPTIONS.

1. -άω after ε or ι retains α; and -λάω and -ράω after a vowel; as, εάω, εάσω; κοπιάω, κοπιάσω; γελάω, γελάσω.

Likewise dissyllables in -άω which do not pass into -ημι; as, κλάω, κλάσω. But those which pass into -ημι have η, except φθάω.

The following also retain α; viz. ἀκροόμαι, πετάω, δαμάω, κρεμάω, and ὑφάω; διφάω has α or η.

2. Ten in -έω retain ε; viz. ἀκέω, ἀλέω, ἀρκέω, ἔω, ἐμέω, νεικέω, ξέω, δλέω, τελέω, τρέω.

Likewise those which form new presents in -ννύω, -ννυμι, and -σκω; as, ἀρέσκω from ἀρέω; ἐννύω and ἐννυμι from ἔω, retain ε.

Sixteen in -έω have ε or η; viz. αἰδέομαι, αἰνέω, ἀκέομαι, ἀλφέω, ἀχθεομαι, δέω, καλέω, κηδέω, κοφέω, μαχέομαι, ὀζέω, (ὄζω) ποθέω, πονέω, στερέω, φορέω, φρονέω; besides a few others seldom used; as, κοιτέω, βλέω, χορέω.

Six in -έω have ου; viz. πνέω, πλέω, χέω, ῥέω, I flow; θέω, I run; and νέω, I swim; but ῥέω, I speak; θέω, I place; and νέω, I spin, have η.

3. In primitive verbs, -όω retains ο; such as, ἀρόω, δόω, ἐδόω, δμύω, ὀνόω. Likewise those which form others in -νύω and -σκω, have ο; but those which pass into -ωμι, have ω; except διδωμι, which has ο in the 1 fut. and 1 aor. passive; as, δοθήσομαι, ἐδόθην.

4. The anomalous verbs *καίω* and *κλαίω* change *αι* into *αν*; as, *καίω*, 1 fut. *καύσω*, &c.
5. *Αἰρέω*, *εὐρέω*, and *σχεύω*, (for *ἔχω*,) retain *ε* before *θ* only; as, *αἰρήσω*, *αἰρεθήσομαι*, *αἰρέθην*, *αἰρημαί*, &c.

**Rule 2.** Pure verbs which have *ε*, or a doubtful vowel, or a diphthong before a consonant, in the active and middle voice, insert *σ* before a consonant in the passive; as,

	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.	Perf. Pass.
ἀλέ-ω,	ἤλε-κα,	ἄλεσ-θήσομαι,	ἤλεσ-θην,	ἤλεσ-μαι.
γελά-ω,	γεγέλα-κα,	γελασ-θήσομαι,	ἐγελάσ-θην,	γεγέλασ-μαι.
πρί-ω,	πέπρι-κα,	πρις-θήσομαι,	ἐπρίσ-θην,	πέπρις-μαι.
ἄνύ-ω,	ἤνυ-κα,	ἄνυσ-θήσομαι,	ἤνυσ-θην,	ἤνυσ-μαι.
παί-ω,	πέπαι-κα,	παισ-θήσομαι,	ἐπαίσ-θην,	πέπαισ-μαι.
κλαί-ω,	κέκλαυ-κα,	κλαυσ-θήσομαι,	ἐκλαύσ-θην,	κέκλαυσ-μαι.

So also verbs in *-είω*, *-εύω*, *-οίω*, and *-ούω*.

#### EXCEPTIONS.

To this rule there are many exceptions; as,

- Five which have *ε* before a consonant do not insert *σ*; viz. *αἰνέω*, *αὐχέω*, *ἐμέω*, *ἐρέω*, *ὀλέω*.
- Eight which have *α*; viz. *ἀπροάομαι*, *θεάομαι*, *ιάομαι*, *κονιάω*, *ὄράω*, *πειράομαι*, *περάω*, *φωράω*.
- One which has *ι*; viz. *τιώ*.
- Eleven which have *υ*; viz. *ἀρνύω*, *βρύω*, *δύω*, *θύω*, *ιδρύω*, *κωκύω*, *κωλύω*, *λύω*, *μηνύω*, *ρύω*, *τρύω*.
- Seven which have *ευ*; viz. *δεύω*, *νεύω*, *νέω*, (*νεύσω*) *πνέω*, (*πνεύσω*) *ῥέω*, (*ῥεύσω*) *σεύω*, *χέω*, (*χεύσω*). Also many verbs in *-εύω*, derived from nouns; as, *βασιλεύω*.
- One which has *ου*; viz. *λούω*, as, *λουθήσομαι*, &c.
- Fifteen verbs sometimes insert *σ* before a consonant in the passive voice, and sometimes not; viz. *ἀρνύω*, *δράω*, *ζέω*, *ἐλάω*, *καίω*, *κεράω*, *κνάω*, *κορέω*, *μνάω*, *μηρύω*, *ὀνόω*, *παύω*, *πνέω*, *χναύω*, *ψάω*.

**Rule 3.** *-ώ*, forming verbs in *-μι*, inserts *σ* before a consonant in the passive voice; as, *γνώμι*, *γνωσθήσομαι*, &c.

Except *στρώννυμι* from *στρώω*, and *διδώμι* from *δίδω*, which have *στρωθήσομαι*, *δοθήσομαι*, &c.

§ 97. OF LIQUID VERBS.

Liquid verbs differ from mute and pure verbs in forming some of the tenses, as follows:

1. The *First-Future* shortens the root, if it contain a diphthong, by rejecting 'he last of the two vowels; and instead of -σω and -σομαι, adds -έω and -έομαι, (contracted -ῶ and -οῦμαι); as,

Verb.	R.	1 Fut. Act.	1 Fut. Mid.
μένω,	μεν-	μεν-έω, contr. μεν-ῶ,	μεν-έομαι, contr. μεν-οῦμαι.
τείνω,	τειν-	τεν-έω, ,, τεν-ῶ,	τεν-έομαι, ,, τεν-οῦμαι.
φαίνω,	φαιν-	φαν-έω, ,, φαν-ῶ,	φαν-έομαι, ,, φαν-οῦμαι.

2. The *First Aorist* lengthens the short root of the 1 Future by changing ε into ει, and lengthening the doubtful vowels; and instead of -σα and -σάμην, adds -α and -άμην; as,

Verb.	1 Fut.	1 Aor. Act.	1 Aor. Mid.
μένω,	μεν-έω,	ἔ-μειν-α,	ἐ-μειν-άμην.
τείνω,	τεν-έω,	ἔ-τειν-α,	ἐ-τειν-άμην.
φαίνω,	φαν-έω,	ἔ-φᾶν-α,	ἐ-φᾶν-άμην.

REM. The Attics often change α into η; as, ἔφηνα, ἐφηνάμην.

3. The *Perfect* and *Pluperfect* Active, and all the *Passive Voice*, except the *Present* and *Imperfect*, add the *Tense-endings* to the *Second* root; as,

Verb.	2. R.	Perf. Act.	1 Fut. Pass.	1 Aor. P.	Perf. P.
σπείρω,	σπαρ-	ἔ-σπαρ-κα,	σπαρ-θήσομαι,	ἐ-σπάρ-θην,	ἔ-σπαρ-μαι.
φαίνω,	φαν-	πέ-φαγ-κα,	φαν-θήσομαι,	ἐ-φάν-θην,	πέ-φαμ-μαι.

Exc. Verbs in -μω form the *Perfect* and *Pluperfect* Active and the 1 Future, 1 Aorist, Perfect, and Pluperfect Passive, from the first root by interposing η before the *Tense-endings*; as,

Verb.	1 R.	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.
νέμω,	νέμ.,	νε-νέμ-η-κα,	νεμ-η-θήσομαι,	ἐ-νεμ-ή-θην, &c

So also βάλλω and μένω.

Note. The tenses which interpose η are probably formed regularly from obsolete forms in -έω; thus, NEME'Ω, νεμήσω, νενέμηκα, &c.; but while the above tenses thus formed remained, the others have given place to the liquid forms now in use.

4. Dissyllables in -είνω, -ίνω, -ύνω, reject *ν* before a consonant; as,

Verb. 2 R. Perf. A. 1 Fut. P. 1 Aor. P. Perf. P.

τείνω, ταν-, τέ-τα-κα, τα-θήσομαι, ἐ-τά-θην, τέ-τα-μαι, &c.  
κρίνω, κριν-, κέ-κρι-κα, κρι-θήσομαι, ἐ-κρι-θην, κέ-κρι-μαι, &c.  
ύνω, θυν-, τέ-θυ-κα, τυ-θήσ-ομαι, ἐ-τύ-θην, τέ-θυ-μαι, &c.

Exc. But sometimes *τείνω* and *πλύνω* retain *ν*.

## § 98. OF CONTRACTED VERBS.

Verbs in -άω, -έω and -όω contract the concurrent vowels in the Present and Imperfect in all the voices, according to the general rules of contraction, § 38. See paradigm, § 218.

All the concurrences of vowels to be found in these verbs are the following; viz.

1. Verbs in -άω, -άω, -ās, -άο, -άη, -άει, -άη, -άοι, -άου, = 8.  
contracted -ῶ, -ᾶ, -ῶ, -ᾶ, -ᾷ, -ᾷ, -ῶ, -ῶ,
2. Verbs in -έω, -έω, -εε, -έθ, -έη, -έει, -έη, -έοι, -έου, = 8.  
contracted -ῶ, -ει, -οῦ, -ῆ, -εῖ, -ῆ, -οῖ, -οῦ,
3. Verbs in -όω, -όω, -οε, -όο, -όη, -όει, -όη, -όοι, -όου, = 8.  
contracted -ῶ, -ου, -οῦ, -ῶ, -οῖ, -οῖ, -οῖ, -οῦ.

Obs. 1. Of the above concurrent vowels (No. 2) dissyllables in έω contract only *εε* and *εει*: thus, *πλέε*, *πλέειν*, *πλέετε* &c. are usually contracted *πλεῖ*, *πλεῖν*, *πλεῖτε*, &c., but *πλέω*, *πλέομεν*, &c. are never contr. Exc. *δέω*, to bind, commonly contracts all.

Obs. 2. Four verbs in -άω, contract *ας* into *η*, and *αει* into *ῆ*. These are *ζάω*, *πεινάω*, *διψάω*, and *χράομαι*; thus,

Indic. *ζάεις*, *ζάει*, *ζάετον*, *ῥζαες*, *ῥζαε*, &c. Inf. *ζάειν*.

contr. *ζῆς*, *ζῆ*, *ζῆτον*, *ῥζης*, *ῥζη*, „ *ζῆν*, &c

And so of the others.

### DORIC AND IONIC FORMS.

Obs. 3. The Dorics, who in other cases use *ᾱ* for *η*, in verbs make use of *η*, without *ι* subscript, instead of all contractions of *αει* and *εει*; as, *ῥρῆν* for *ῥρῆιν*; *κοσμῆν* for *κοσμειν*. Also, *ας* was usually contracted by them into *η*; as, *τολμῆτε* for *τολμάετε*.

The Ionic dialect often converts *α*, in verbs in -άω, into *ε*; as,

*ῥρέω*, *ῥρέομεν*, for *ῥράω*, *ῥράομεν*; *χρέται* for *χράται*.

HOMERIC FORM.

*Obs.* 4. The Epic writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as,

δράειν, contr. δρᾶν, Poet. δράαν; δρᾶω, contr. δρῶ, Poet. δρώω.  
Participle fem. ἰβάνουσα, contr. ἰβῶσα, Poet. ἰβῶουσα, &c.

This, from the frequency of its occurrence in Homer, is sometimes called the *Homeric form*.

*Note.* By a little attention to practice and applying the rules (§ 38.) to the preceding contractions, a paradigm of contract verbs is wholly unnecessary.

## § 99. EXPLANATION OF THE FOLLOWING TABLE.

1. The tense-root in the Subjunctive, (being the same as in the indicative but without the augment) is to be prefixed to the "*Terminations*" in the optative, imperative, infinitive, and participles.

2. Whenever the accent (') falls on the *termination* it is marked in the following table in its proper place. When it does not fall on the termination, its place will be the third syllable from the end of the word, if the last syllable be short, or the diphthong *ai*, which is considered short. But if the last syllable be long, the accent will be on the syllable next the last; as, τέτυφα, τετέφω, &c.

3. In the *Perfect* and *Pluperfect* passive, the characteristic *π* in all the moods is put with the termination, to show the changes it undergoes by the laws of euphony, when combined with the initial consonant of the termination. In combining the root in these moods with the termination, Rules 2, and 6, and 17 of § 6, must be observed. See also § 101. 10. But if the tables of terminations, § 92, and the method of forming the tenses, § 93, is thoroughly committed to memory and rendered familiar to the pupil by thorough drilling, it will hardly ever be necessary to take him into this table at all. The students under the author's care have not been required to commit the table of the verb for the last ten years.

4. The numbers 1, 2, 3, &c., to be found in the following table, refer to the same numbers, § 101.

N. B. By inspection of the table it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all except in the 1 aorist; attention to this will greatly lessen the labour of committing the verb to memory.



## I. TABLE OF THE ACTIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.				
Tense-root.		Terminations.			T-root.		Terminations.		
		1.	2.	3.			1.	2.	3.
Pres.	S.	τύπτ -ω,	-εις,	-ει,	τύπτ	-ω.	-ῃς,	-ῃ,	
	D.		-ετον,	-ετον,			-ῆτον,	-ῆτον,	
	P.	-ομεν,	-ετε,	-ουσι.			-ωμεν,	-ητε,	-ωσι.
Imp.	S.	ἔ-τυπτ -ον,	-ες,	-ε, <sup>4</sup>					
	D.		-ετον,	-έτην,					
	P.	-ομεν,	-ετε,	-ον.					
Fut.	S.	τύψ -ω,	-εις,	-ει, <sup>4</sup>	τύψ-		Wanting.		
	D.		-ετον,	-ετον,					
	P.	-ομεν,	-ετε,	-ουσι.					
1 Aor.	S.	ἔ-τυψ -α,	-ας,	-ε, <sup>4</sup>	τύψ	-ω,	-ῃς,	-ῃ,	
	D.		-ατον,	-άτην,			-ῆτον,	-ῆτον,	
	P.	-αμεν,	-ατε,	-αν.			-ωμεν,	-ητε,	-ωσι.
2 Aor.	S.	ἔ-τυπ -ον,	-ες,	-ε,	τύπ	-ω,	-ῃς,	-ῃ,	
	D.		-ετον,	-έτην,			-ῆτον,	-ῆτον,	
	P.	-ομεν,	-ετε,	-ον.			-ωμεν,	-ητε,	-ωσι.
Perf.	S.	τέ-τυφ -α,	-ας,	-ε,	τε-τύφ	-ω,	-ῃς,	-ῃ,	
	D.		-ατον,	-ατον,			-ῆτον,	-ῆτον,	
	P.	-αμεν,	-ατε,	-ασι.			-ωμεν,	-ητε,	-ωσι.
Plup.	S.	ἔ-τε-τύφ -ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					
2 Perf.	S.	τέ-τυπ -α,	-ας,	-ε,	τε-τύπ	-ω,	-ῃς,	-ῃ,	
	D.		-ατον,	-ατον,			-ῆτον,	-ῆτον,	
	P.	-αμεν,	-ατε,	-ασι.			-ωμεν,	-ητε,	-ωσι.
2 Plup.	S.	ἔ-τε-τύπ -ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					

## TABLE OF THE ACTIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-οιμι, -οις, <sup>1</sup> -οι	-οιτον, -οίτην,	-οιεν.	-ε, -έτω,	-ετον, -έτων,	-ειν, <sup>3</sup>	N. -ων, -ουσα, -ον,		
-οιμεν, -οιτε, -οιεν.			-ετε, -έτωσαν. <sup>2</sup>			G. -οντος, -ούσης, -οντος,		
						D. -οντι, -ούσῃ, -οντι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,		Wanting.		-ειν.	N. -ων, -ουσα, -ον,		
-οιμεν, -οιτε, -οιεν.						G. -οντος, -ούσης, -οντος,		
						D. -οντι, -ούσῃ, -οντι, &c.		
-αιμι, -αις, -αι,	-αιτον, -αίτην,		-ον, -άτω,		-αι.	N. -ας, -ασα, -αν,		
-αιμεν, -αιτε, -αιεν.			-ατον, -άτων,			G. -αντος, -άσης, -αντος,		
			-ατε, -άτωσαν.			D. -αντι, -άσῃ, -αντι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,		-ε, -έτω,		-εῖν,	N. -ών, -οῦσα, -όν,		
-οιμεν, -οιτε, -οιεν.			-ετον, -έτων,			G. -όντος, -ούσης, -όντος,		
			-ετε, -έτωσαν.			D. -όντι, -ούσῃ, -όντι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,		-ε, -έτω,		-έναι.	N. -ός, -ῦια, -ός,		
-οιμεν, -οιτε, -οιεν.			-ετον, -έτων,			G. -ότος, -ύιας, -ότος,		
			-ετε, -έτωσαν.			D. -ότι, -ύιᾱ, -ότι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,		-ε, -έτω,		-έναι.	N. -ός, -ῦια, -ός,		
-οιμεν, -οιτε, -οιεν.			-ετον, -έτων,			G. -ότος, -ύιας, -ότος,		
			-ετε, -έτωσαν.			D. -ότι, -ύιᾱ, -ότι.		

## II. TABLE OF THE MIDDLE VOICE.

INDICATIVE.

SUBJUNCTIVE.

Tense-root.

Terminations.

T-root. Terminations.

		1.	2.	3.
Pres. S.	τύπτ	-ομαι,	-η, <sup>8</sup>	-εται,
D.		-όμενον,	-εσθινον,	-εσθινον,
P.		-όμεθα,	-εσθιτε,	-ονται.

		1.	2.	3.
τύπτ	-ωμαι,	-η, <sup>8</sup>	-ηται,	
	-όμενον,	-ησθινον,	-ησθινον,	
	-όμεθα,	-ησθιτε,	-ωνται.	

Imp. S.	έ-τυπ	-όμεν,	-ου, <sup>8</sup>	-ετο,
D.		-όμενον,	-εσθινον,	-έσθινον,
P.		-όμεθα,	-εσθιτε,	-οντο.

Fut. S.	τύψ	-ομαι,	-η, <sup>8</sup>	-ετοι,
D.		-όμενον,	-εσθινον,	-εσθινον,
P.		-όμεθα,	-εσθιτε,	-ονται.

τύψ-	Wanting.
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1 Aor. S.	έ-τυψ	-άμεν,	-ω, <sup>8</sup>	-ατο,
D.		-άμενον,	-ασθινον,	-άσθινον,
P.		-άμεθα,	-ασθιτε,	-αντο.

τύψ	-ωμαι,	-η, <sup>8</sup>	-ηται,	
	-όμενον,	-ησθινον,	-ησθινον,	
	-όμεθα,	-ησθιτε,	-ωνται.	

2 Aor. S.	έ-τυπ	-όμεν,	-ου, <sup>8</sup>	-ετο,
D.		-όμενον,	-εσθινον,	-έσθινον,
P.		-όμεθα,	-εσθιτε,	-οντο.

τύπ	-ωμαι,	-η, <sup>8</sup>	-ηται,	
	-όμενον,	-ησθινον,	-ησθινον,	
	-όμεθα,	-ησθιτε,	-ωνται.	

Perf. S.	τέ-τυ	-μμαι,	-ψαι,	-πται, <sup>10</sup>
D.		-μμεθον,	-φθινον,	-φθινον,
P.		-μμεθα,	-φθιτε,	-μμένοι εισί. <sup>12</sup>

τε-τυ	-μμένος δ,	ῆς,	ῆι,	
	-μμένω,	ῆτον,	ῆτον,	
	-μμένοι ὦμεν,	ῆτε,	ὦσι.	

Plup. S.	έ-τε-τύ	-μμεν,	-ψο,	-πτο,
D.		-μμεθον,	-φθινον,	-φθινον,
P.		-μμεθα,	-φθιτε,	-μμένοι ἦσαν.

P.P.F.S.	τε-τύψ	-ομαι,	-η,	-εται,
D.		-όμενον,	-εσθινον,	-εσθινον,
P.		-όμεθα,	-εσθιτε,	-ονται.

τε-τυψ-	Wanting.
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TABLE OF THE MIDDLE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	1.	2.		M.	F.	N.
-όμεν, -όμενον, -όμενα,	-οιο, <sup>8</sup> -οισθον, -οισθε, -οιντο.	-οιτο, -οισθην, -οιντο.	-ου, <sup>8</sup> -εσθω, -εσθον, -εσθων, -εσθε, -εσθωσαν.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.		
-όμεν, -όμενον, -όμενα,	-οιο, <sup>8</sup> -οισθον, -οισθην, -οισθε, -οιντο.		Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.		
-όμεν, -όμενον, -όμενα,	-αιο, <sup>8</sup> -αισθον, -αισθην, -αισθε, -αιντο.		-αι, -άσθω, -ασθον, -άσθων, -ασθε, -άσθωσαν.		-ασθαι.	N. -άμενος, -η, -ον, G. -αμένου, -ης, -ου, D. -αμένω, -η, -φ.		
-όμεν, -όμενον, -όμενα,	-οιο, -οισθον, -οισθην, -οισθε, -οιντο.		-ου, <sup>8</sup> -έσθω, -εσθον, -έσθων, -εσθε, -έσθωσαν.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.		
-μμένος εἶην, -μμένω, -μμένοι εἴημεν, -εἴητε, -εἴησαν.	-εἴης, -εἴητον, -εἴητην, -εἴητε, -εἴησαν.	-εἴη, <sup>11</sup>	-ψο, -φθω, -φθον, -φθων, -φθε, -φθωσαν.		-φθαι.	N. -μμένος, -η, -ον, G. -μμένου, -ης, -ου, D. -μμένω, -η, -φ.		
-όμεν, -όμενον, -όμενα,	-οιο, -οισθον, -οισθην, -οισθε, -οιντο.		Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.		

## III. TABLE OF THE PASSIVE VOICE.

INDICATIVE.				SUBJUNCTIVE.			
<i>Tense-root.</i>	<i>Terminations.</i>			<i>T-root.</i>	<i>Terminations.</i>		
	1.	2.	3.		1.	2.	3.
Pres. S.	τύπτ-ομαι,	-η, <sup>8</sup>	-εται,	τύπτ-ωμαι,	-η, <sup>8</sup>	-ηται,	
D.	-όμενον,	-εσθον,	-εσθον,	-όμενον,	-ησθον,	-ησθον,	
P.	-όμεθα,	-εσθε,	-ονται.	-όμεθα,	-ησθε	-ωνται.	
Imp. S.	ἐ-τυπτ-όμεν,	-ου, <sup>8</sup>	-ετο,				
D.	-όμενον,	-εσθον,	-έσθην,				
P.	-όμεθα,	-εσθε,	-οντο.				
1 Fut. S.	τυφθήσ-ομαι,	-η, <sup>8</sup>	-εται,	τυφθήσ-		Wanting.	
D.	-όμενον,	-εσθον,	-εσθον,				
P.	-όμεθα,	-εσθε,	-ονται.				
2 Fut. S.	τυπήσ-ομαι,	-η, <sup>8</sup>	-εται,	τυπήσ-		Wanting.	
D.	-όμενον,	-εσθον,	-εσθον,				
P.	-όμεθα,	-εσθε,	-ονται.				
1 Aor. S.	ἐ-τύφθ-ην,	-ης,	-η,	τύφθ-ω,	-ης,	-η,	
D.		-ητον,	-ήτην,		-ητον,	-ητον,	
P.	-ημεν,	-ητε,	-ησαν.	-ωμεν,	-ητε,	-ωσι.	
2 Aor. S.	ἐ-τύπ-ην,	-ης,	-η,	τύπ-ω,	-ης,	-η,	
D.		-ητον,	-ήτην,		-ητον,	-ητον,	
P.	-ημεν,	-ητε,	-ησαν.	-ωμεν,	-ητε,	-ωσι.	
Perf. S.	τε-τύ-μμαι,	-ψαι,	-πται, <sup>10</sup>	τε-τυ-μμένος ᾧ,	ῆς,	ῆ,	
D.	-μμεδον,	-φθον,	-φθον,	-μμένω—	ῆτον,	ῆτον,	
P.	-μμεθα,	-φθε,	-μμένοι εἰσί. <sup>12</sup>	-μμένοι ᾧμεν,	ῆτε,	ᾧσι.	
Plup. S.	ἐ-τε-τύ-μμεν,	-ψαι,	-πτο,				
D.	-μμεδον,	-φθον,	-φθην,				
P.	-μμεθα,	-φθε,	-μμένοι ἦσαν.				
P.P.F. S.	τε-τύψ-ομαι,	-η,	-εται,	τε-τυψ-		Wanting.	
D.	-όμενον,	-εσθον,	-εσθον,				
P.	-όμεθα,	-εσθε,	-ονται.				

TABLE OF THE PASSIVE VOICE CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-όμεην, -οιο, <sup>8</sup>	-οιτο,	-οίμενον, -οισινον, -οισινην, -οισιδα, -οισιδε, -οιντο.	-ου, -έσθω, -εσθινον, -έσθινων, -εσθιτε, -έσθισαν.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-όμεην, -οιο, <sup>8</sup>	-οιτο,	-οίμενον, -οισινον, -οισινην, -οίμεδα, -οισιδε, -οιντο.	Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-όμεην, -οιο, <sup>8</sup>	-οιτο,	-οίμενον, -οισινον, -οισινην, -οίμεδα, -οισιδε, -οιντο.	Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-είην, -είης, -είη, -είητον, -ειήτην, -είημεν, -είητε, -είησαν.			-ητι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.		-ήναι.	N.-είς, -είσα, -έν, G.-έντος, -είσης, -έντος, D.-έντι, -είση, -έντι.		
-είην, -είης, -είη, -είητον, -ειήτην, -είημεν, -είητε, -είησαν.			-ηδι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.		-ήναι.	N.-είς, -είσα, -έν, G.-έντος, -είσης, -έντος, D.-έντι, -είση, -έντι.		
-μμένος εἶην, εἶης, εἶη, <sup>11</sup> -μμένω, — εἶητον, εἶήτην, -μμένοι εἶημεν, εἶητε, εἶησαν.			-ψο, -φθω, -φθον, -φθων, -φθιτε, -φθισαν.		-φθαι.	N.-μμένος, -η, -ον, G.-μμένου, -ης, -ου, D.-μμένω, -η, -φ.		
-όμεην, -οιο, -οιτο, -οίμενον, -οισινον, -οισινην, -οίμεδα, -οισιδε, -οιντο.			Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		

## § 101. OBSERVATIONS ON THE THREE VOICES.

The following Observations are designed to point out more particularly, certain changes in the terminations of these parts which frequently occur, and which, without explanation, might perplex and retard the student in his progress. Further information respecting these and other changes will be found in the table of *dialects* which follows.

## ACTIVE VOICE.

## OPTATIVE.

1. In the *optative mood*, instead of the usual terminations -οιμι, -οις, -οι, &c. the Attic dialect has the following:

Sing.	Dual.	Plur.
-οιην, -οιης, -οιη;	-οιητον, -οιητην;	-οιημεν, -οιητε, -οιησαν.

This form is also used by Ionic and Doric writers.

In the optative of the 1 aor. active, instead of the common termination -αιμι, -αις, -αι, &c. the Æolic has as follows,

Sing.	Dual.	Plur.
-εια, -ειας, -ειας;	-ειατον, -ειατην;	-ειαμεν, -ειατε, -ειαν.

The Attics, as well as the Ionians and Dorians, use this form in the 2d and 3d pers. sing. and in the 3d pers. plural.

## IMPERATIVE.

2. In the 3d pers. plur. of the *imperative*, in Attic writers, the termination -όντων is more common than -έτωσαν; thus, in the pres. τυπτόντων for τυπτέτωσαν. For other varieties, see Table of Dialects, § 102. This form is also met with in Doric writers.

## INFINITIVE.

3. The infinitive, in the ancient dialects, ended in -εμεναι. It was changed, in the Ionic, into -εμεν; and afterwards, the *υ* being rejected, was contracted by the Attics into -ειν.

## IMPERFECT, 1 FUTURE, AND AORISTS.

4. The Æolians and Dorians use a peculiar form of the imperfect and first and second aorists, which is made by adding the syllable -κον, to the usual form of the 2d pers. sing. and then inflecting them like the imperfect; thus, instead of έτυπτον, -ες, -ς, &c.; it makes έτύπτεσκον, -ες, -ς, &c.; in the 1 aor. έτρε-

ψασκ-ον, -ες, -ε, &c., and in the 2d aor. ἐτύπεσκ-ον, -ες, -ε, &c. Hence the same tenses in the middle voice, and the imperfect, in the passive, make ἐτυπτεύσκ-ομην, -ου, -ετο, 3d pl. -οντο, &c.

*Obs. 1.* But before the terminations -κον, -κες, -κε, &c. in contracted verbs, diphthongs reject the subjunctive vowel, and in verbs in *μ* the long vowels are changed into their own short ones; as, 2 sing. ἐποιεῖς, ἐποίησκον; ἐτίθης, ἐτίθεσκον, &c.

*Obs. 2.* This form is used only in the indicative mood; it usually rejects the augment, and is scarcely to be found, except in the singular number and 3d person plural. It is used only to express *repeated* action.

The 1 *Future* in the dialects has the following varieties:

(1.) The Attics often reject *σ* from -άσω, -έσω, -ίσω, -όσω, contracting the remaining vowels when that can be done; as, ἐλάσω, *I will drive*; ἐλάω, contr. ἐλῶ; ἐλάσεις, ἐλάεις, contr. ἐλῇς, &c. So καλῶ for καλέσω, *I will call*; οἰκτιῶ for οἰκτίσω, *I will pity*; in the middle voice ὁμοῦμαι for ὁμόσομαι.

(2.) Attic Futures in -ῶ are inflected like Contract Verbs in -έω (§ 98. 2. or § 222.), thus, -ῶ, -εῖς, -εῖ; -εῖτον

(3.) *Σ* is sometimes elided from the 1st future of pure verbs, especially among the poets, even when -σω is preceded by a long vowel or diphthong; as, pres. χέω, 1st fut. χεύσω, or χεύω.

(4.) For -σω, the Doric termination is -ξω; as, γελάξω for γελάσω.

(5.) Verbs in -μω, -νω, have the first future Ionic in -έω uncontracted; (see § 102.) as, νεμέω for νεμῶ; μενέω for μενῶ.

(6.) Verbs in -ρω, in Homer, commonly insert *σ*; as, ὄρωω for ὄρῶ, *I will excite*; sometimes also verbs in -λω; as, ἔλσω from ἔλω; κέλσω from κέλλω.

(7.) The Attic and Ionic termination, particularly of liquid verbs, is often -ήσω; as, βαλλήσω for βαλῶ, *I will cast*; χαίρῃσω for χαρῶ, *I will rejoice*.

In mutes, τυπτήσω for τύπω, *I will strike*.

#### PERFECT INDICATIVE.

5. Some verbs suffer a syncope in the perfect; thus,

καλέω, <i>I call</i> ;	καλήσω,	κεκάληκα,	κέκληκα.
In like manner,		δεδέμηκα,	δέδμηκα.
		κεκάμηκα,	κέκμηκα, &c.



Some perfects in -ηκα, from verbs in ἄω, strike out *η* before *α*, and (except in the participles) change *η* into *α*; thus,

from βᾶω,	βέβηκα,	βέβαα.
from τλάω,	τέτληκα,	τέτλαα, &c.

Of the vowels thus brought together, the latter is sometimes rejected; as,

βεβήκαμεν,	βεβάαμεν,	by syncope βέβαμεν.
τετλήκεναι,	τετλάεναι,	by syncope τέτλαναι.

In other verbs the Attics sometimes change *ε* into *ο*; thus,

τρέπω,	<i>I turn</i> ;	τρέπω,	τέτροφα.
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A similar change has taken place in the Iono-Doric λέλογχα, from (λήχω), λάγχω (λαγχάνω), analogous to λήβω, λάμβω, λαμβάνω. Thus also πέποσχε is found for πέπασχε.

#### PERFECT SUBJUNCTIVE, &c.

6. The subjunctive and optative of the perfect are sometimes made by a periphrasis of the perf. participle and the verb εἰμι, *I am*; thus, subj. τετυφῶς ὦ, ἦς, ἦ, τετυφότε ἦιον, &c; opt. τετυφῶς εἶην, εἶης, εἶη. And sometimes the indicative; as, τετυφῶς ἔσομαι, *I shall have struck*.

#### PERFECT PARTICIPLE.

7. The participles sometimes change *η* into *α*, and sometimes not.

In either case, by a syncope of the former vowel, ῆς and ᾶς are changed into -ῶς, which remains also in the neuter; and the feminine, which otherwise ends in νῖα, becomes ῶσα and in the oblique cases of the masculine and neuter *ω* is retained; thus,

##### Uncontracted.

##### Contracted.

βεβηκῶς,	βεβα-ῶς,	-νῖα, -ός,	βεβ-ῶς,	-ῶσα, -ῶς, G. -ῶτος.
τεθνηκῶς,	τεθνη-ῶς,	-νῖα, -ός,	τεθν-ῶς,	-ῶσα, -ῶς, ,, -ῶτος.
ἔστηκῶς,	ἔστη-ῶς,	-νῖα, -ός,	} ἔστ-ῶς,	-ῶσα, -ῶς, ,, -ῶτος.
or,				
ἔστακῶς,	ἔστα-ῶς,	-νῖα, -ός,		

The Ionics and Attics insert *ε* before -ῶς; thus, ἔστε-ῶς, -εῶσα, -εῶς, G. -ῶτος. But in the poets the ordinary terminations frequently remain after the contraction; as, -ἔστε-ῶς, -νῖα, -ός, G. ἔστε -ότος, &c.

The perfects in which these changes most frequently occur

are *τέτληκα*, *τέθνηκα*, *βέβηκα*, *ἔστηκα*; and in these the regular form is more common in the singular, and the contracted form in the dual and plural.

## MIDDLE AND PASSIVE.

### 2d PERSON SINGULAR.

8. The 2d pers. singular present indicative originally ended in *-εσαι*. In the Ionic dialect, the *σ* being rejected, it became *-σαι*, by diæresis *-σαῖ*, and was afterwards contracted into *η*; (§ 38. R. III.) sometimes by the Attics into *-ει*. In the same manner, in other moods and tenses. In the subj. *-ησαι* became *-ηαι*, and then *-η*. In the imp, the indic. imperf. and 2 Aor. *-εσο* became *-εο*, contr. *-ου*; and in the 1 aor. mid. *-ασο* became *-αο*, contr. *-ω*. In like manner, in the 2d sing. of the optative, *οισο* became *οιο*, and, being incapable of farther change by contraction, remains in this form.

### IMPERATIVE, 3d PLURAL.

9. In the third pers. plur. of the imperative, the Ionic, Doric, and especially the Attic writers, use the termination *-ων* instead of *-ωσαν*; thus, *τυπτέσθων* for *τυπτέσθωσαν*. See Table of Dialects, § 102.

### PERFECT AND PLUPERFECT PASSIVE.

10. The terminations of the perfect and pluperfect passive, cannot be correctly represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various changes, according to the laws of Euphony, (§ 6.) which causes an apparent, but not a real variety in the terminations of these tenses. For the terminations alone, see § 92. III.

(1.) The terminations preceded by a *π*-mute, as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.

S. <i>τέτυμμαι</i> ,	§ 6. <i>τέτυψαι</i> ,	§ 6. 6.	<i>τέτυπται</i> ,
D. <i>τετύμμεθον</i> ,	do. <i>τέτυφθον</i> ,	§ 6. 2. & 17.	<i>τέτυφθον</i> ,
P. <i>τετύμμεθα</i> ,	do. <i>τέτυφθε</i> ,	do.	<i>τετυμμένοι εἰσι</i> .

(2.) Preceded by a *κ*-mute, they combine as follows:

<i>λέλεγμαι</i> ,	<i>λέλεξαι</i> ,	§ 6. 7.	<i>λέλεκται</i> , § 6. 2.
<i>λελέγμεθον</i> ,	<i>λέλεχθον</i> ,	§ 6. 7. & 17.	<i>λέλεχθον</i> ,
<i>λελέγμεθα</i> ,	<i>λέλεχθε</i> ,	do.	<i>λελεγμένοι εἰσι</i> .

(3.) A  $\tau$ -mute before a consonant in the passive voice, is changed into  $\sigma$ , and combines with the terminations of the perfect and pluperfect without change, except where the termination begins with  $\sigma$ , in which case one  $\sigma$  must be dropped. (§ 6. 17. *Obs.* 9.)

(4.) In the first person, the Attics change the characteristic  $\nu$  before  $\mu$  into  $\sigma$ ; as,  $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ ,  $\pi\epsilon\phi\acute{\alpha}\sigma\mu\epsilon\theta\omicron\nu$ ,  $\pi\epsilon\phi\acute{\alpha}\sigma\mu\epsilon\theta\alpha$ ; for  $\pi\acute{\epsilon}\phi\alpha\mu\mu\alpha\iota$ ,  $\pi\epsilon\phi\acute{\alpha}\mu\mu\epsilon\theta\omicron\nu$ ,  $\pi\epsilon\phi\acute{\alpha}\mu\mu\epsilon\theta\alpha$ .

#### SUBJUNCTIVE AND OPTATIVE OF PERF. PASS.

11. If the termination in the perf. and pluperf. passive is preceded by a vowel, the circumlocution in the 3d pers. plur. and in the subjunctive and optative moods, as exhibited in the paradigm, becomes unnecessary; thus, in the 3d pers. plur. of the indicative, instead of  $\pi\epsilon\phi\iota\lambda\eta\mu\acute{\epsilon}\nu\omicron\iota$   $\epsilon\iota\sigma\iota$ ,  $\pi\epsilon\phi\iota\lambda\eta\gamma\iota\tau\alpha\iota$  is used. But

*Obs.* 3. In the *Subjunctive*, the vowel preceding the termination is dropped, and the terminations of the present subj. annexed; thus, perf.  $\pi\epsilon\phi\iota\lambda\eta\text{-}\mu\alpha\iota$ , subj.  $\pi\epsilon\phi\iota\lambda\tilde{\omega}\mu\alpha\iota$ ,  $-\tilde{\eta}$ ,  $-\tilde{\eta}\tau\alpha\iota$ , &c.; perf.  $\kappa\acute{\epsilon}\kappa\rho\iota\mu\alpha\iota$ ; subj.  $\kappa\epsilon\kappa\rho\text{-}\tilde{\omega}\mu\alpha\iota$ ,  $-\tilde{\eta}$   $-\tilde{\eta}\tau\alpha\iota$ .

*Exc.* But verbs in  $-\acute{\omicron}\omega$ , frequently retain  $\omega$ , as a mood-vowel, through all the numbers and persons; as,  $\delta\epsilon\delta\eta\lambda\tilde{\omega}\mu\alpha\iota$ ,  $-\tilde{\omega}$ ,  $-\tilde{\omega}\tau\alpha\iota$ , &c.

*Obs.* 4. The *Optative* adds the terminations  $-\mu\eta\nu$ ,  $-\omicron$ , (viz. from  $\sigma\omicron$ ,)  $-\tau\omicron$ , to the characteristic of the tense, with  $\iota$  interposed after  $\alpha$ , and subscribed with  $\eta$  or  $\omega$ ; thus,

$\kappa\epsilon\kappa\rho\iota\text{-}\mu\eta\nu$ ,	$\kappa\acute{\epsilon}\kappa\rho\iota\text{-}\omicron$ ,	$\kappa\acute{\epsilon}\kappa\rho\iota\text{-}\tau\omicron$ , &c.
$\lambda\epsilon\lambda\tilde{\upsilon}\text{-}\mu\eta\nu$ ,	$\lambda\acute{\epsilon}\lambda\upsilon\text{-}\omicron$ ,	$\lambda\acute{\epsilon}\lambda\upsilon\text{-}\tau\omicron$ , &c.
$\epsilon\kappa\tau\alpha\iota\text{-}\mu\eta\nu$ ,	$\epsilon\kappa\tau\alpha\iota\text{-}\omicron$ ,	$\epsilon\kappa\tau\alpha\iota\text{-}\tau\omicron$ .
$\pi\epsilon\phi\iota\lambda\tilde{\eta}\text{-}\mu\eta\nu$ ,	$\pi\epsilon\phi\iota\lambda\tilde{\eta}\text{-}\omicron$ ,	$\pi\epsilon\phi\iota\lambda\tilde{\eta}\text{-}\tau\omicron$ .
$\delta\epsilon\delta\eta\lambda\tilde{\omega}\text{-}\mu\eta\nu$ ,	$\delta\epsilon\delta\eta\lambda\tilde{\omega}\text{-}\omicron$ ,	$\delta\epsilon\delta\eta\lambda\tilde{\omega}\text{-}\tau\omicron$ .

*Note.* Both in the subjunctive and optative, however, these forms are but seldom used, the circumlocution being generally preferred.

#### IONIC AND DORIC FORMS.

12. In the Ionic and Doric dialects,  $\nu$  before  $-\tau\alpha\iota$  and  $-\tau\omicron$ , in terminations of these tenses in the 3d pers. plur. is changed into  $\alpha$ , so that  $-\nu\tau\alpha\iota$  becomes  $-\alpha\tau\alpha\iota$ , and  $-\nu\tau\omicron$ ,  $-\alpha\tau\omicron$ ; thus,  $\lambda\acute{\epsilon}\lambda\upsilon\nu\text{-}\tau\alpha\iota$  becomes  $\lambda\epsilon\lambda\tilde{\upsilon}\alpha\tau\alpha\iota$ ;  $\lambda\acute{\epsilon}\lambda\upsilon\nu\tau\omicron$ ,  $\lambda\epsilon\lambda\tilde{\upsilon}\alpha\tau\omicron$ , &c.

*Obs.* 5. A  $\pi$ -mute or a  $\kappa$ -mute before  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omicron$ , for  $-\nu\tau\alpha\iota$  and  $-\nu\tau\omicron$ , is changed into its own aspirate; as,  $\tau\epsilon\tau\acute{\iota}\phi\text{-}\alpha\tau\alpha\iota$ ,  $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\alpha\tau\alpha\iota$ , for  $\tau\epsilon\tau\acute{\iota}\phi\text{-}\nu\tau\alpha\iota$ ,  $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\nu\tau\alpha\iota$ , &c.

*Obs. 6.* As the circumlocution  $\tau\epsilon\tau\upsilon\mu\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$  is used to avoid the cacophony of the regular termination,  $\tau\epsilon\tau\upsilon\phi\eta\tau\alpha\iota$ , this being removed by the change of  $\nu$  into  $\alpha$ , the circumlocution in the indicative, of all such verbs, becomes unnecessary. Thus,  $\tau\epsilon\tau\upsilon\mu\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$ , is changed into  $\tau\epsilon\tau\upsilon\phi\alpha\tau\alpha\iota$ ;  $\lambda\epsilon\lambda\epsilon\gamma\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$ , into  $\lambda\epsilon\lambda\acute{\epsilon}\chi\alpha\tau\alpha\iota$ , &c.

*Obs. 7.* If  $\sigma$  (changed from a  $\tau$ -mute, § 94. R. 2,) precede the termination, it is changed into  $\delta$  or  $\theta$  before  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omicron$ ; thus,  $\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$ , perf.  $\acute{\epsilon}\sigma\kappa\epsilon\upsilon\acute{\alpha}\sigma\mu\alpha\iota$ ; 3 pers. pl. Ionic  $\acute{\epsilon}\sigma\kappa\epsilon\upsilon\acute{\alpha}\delta\alpha\tau\alpha\iota$ ;  $\pi\lambda\acute{\eta}\theta\omega$ , perf. pass.  $\pi\acute{\epsilon}\pi\lambda\eta\sigma\mu\alpha\iota$ , 3 pers. pl.  $\pi\epsilon\pi\epsilon\lambda\acute{\eta}\theta\alpha\tau\alpha\iota$  for  $\pi\epsilon\pi\lambda\eta\sigma\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$ .

*Obs. 8.* In pure verbs,  $\eta$  or  $\epsilon\iota$  before  $-\mu\alpha\iota$  is usually changed into  $\epsilon$  before the Ionic  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omicron$ ; thus,  $\pi\epsilon\phi\iota\lambda\text{-}\eta\eta\tau\alpha\iota$  and  $-\eta\eta\tau\omicron$  are usually changed into  $\pi\epsilon\phi\iota\lambda\text{-}\acute{\epsilon}\alpha\tau\alpha\iota$  and  $\text{-}\acute{\epsilon}\alpha\tau\omicron$ . In like manner,  $\alpha$  before  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omicron$  is changed into  $\epsilon$  to avoid the duplication of the  $\alpha$ ; thus,  $\acute{\alpha}\nu\alpha\pi\acute{\epsilon}\tau\alpha\eta\tau\alpha\iota$ , from  $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\alpha}\omega$ , becomes  $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\epsilon}\alpha\tau\alpha\iota$ .

*Obs. 9.* In like manner,  $\nu$  before the termination  $-\tau\omicron$ , seldom before  $-\tau\alpha\iota$ , in the indicative and optative of the other tenses, but never in the subjunctive, is changed into  $\alpha$ ; thus, for  $\tau\acute{\omicron}\pi\text{-}\tau\omicron\iota\eta\tau\omicron$  we have  $\tau\upsilon\pi\tau\omicron\iota\alpha\tau\omicron$ ; for  $\gamma\acute{\epsilon}\nu\omicron\iota\eta\tau\omicron$ ,  $\gamma\epsilon\sigma\tau\omicron\iota\alpha\tau\omicron$ , &c. So also in verbs in  $\mu\iota$ ; as,  $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$  for  $\tau\iota\theta\epsilon\eta\tau\alpha\iota$ ;  $\iota\sigma\tau\acute{\epsilon}\alpha\tau\alpha\iota$  for  $\iota\sigma\tau\alpha\eta\tau\alpha\iota$ . In these forms  $\alpha$  and  $\omicron$  before  $\nu$  are usually changed into  $\epsilon$ ; as,  $\acute{\epsilon}\beta\upsilon\lambda\acute{\epsilon}\alpha\tau\omicron$  for  $\acute{\epsilon}\beta\upsilon\lambda\omicron\iota\eta\tau\omicron$ , &c.

## § 102. DIALECTS OF VERBS IN $\omega$ and $\mu\iota$ .

A principal difficulty in learning Greek, arises from the variety of terminations in verbs, according to the different dialects. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the *final* syllables, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong: as,  $\tau\upsilon\pi\omega$ , I.  $\tau\upsilon\pi\acute{\epsilon}\omega$ , P.  $\tau\upsilon\pi\epsilon\omega$ . So  $\phi\upsilon\gamma\epsilon\acute{\iota}\nu$ , I.  $\phi\upsilon\gamma\text{-}\acute{\epsilon}\epsilon\iota\nu$ ;  $\beta\acute{\omicron}\omega\sigma\iota$ , I.  $\beta\omicron\text{-}\acute{\omicron}\omega\sigma\iota$ ;  $\acute{\omicron}\rho\acute{\alpha}\varsigma$ , I.  $\omicron\rho\text{-}\acute{\alpha}\rho\varsigma$ . But as this does not affect the inflexion of the final syllable, it is not noticed in the table. § 98. *Obs. 4.*

These moods and tenses of the middle and passive voices, which agree in termination with the active, and are not here

specified, are subject to similar changes in the different dialects with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in  $-\mu$ ; so that this table is *general*, applying to the terminations here specified, whether they belong to verbs in  $-\omega$  or  $-\mu$ . The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see § 101 throughout.

*A Table exhibiting the most usual Dialects of the terminations of Greek Verbs.*

I. ACTIVE VOICE.

FINITE MOODS.

SINGULAR.

1 Pers.	$-\eta\mu$ ,	Æ. $-\epsilon\mu\mu$ ; D. $-\epsilon\iota\mu$ and (if from $-\alpha\omega$ ) $-\alpha\mu$ ; as, $\tau\iota\theta-\epsilon\mu\mu$ for $-\eta\mu$ ; $\iota\sigma\tau-\alpha\mu$ for $\iota\sigma\tau-$ $\eta\mu$ .
	$-\epsilon\iota\nu$ ,	I. $-\epsilon\alpha$ , D. A. $-\eta$ ; as, $\epsilon\pi\sigma\chi\acute{\eta}\nu.\eta$ for $-\epsilon\iota\nu$ .
	$-\omicron\iota\mu$ ,	A. $-\omicron\iota\eta\nu$ , D. $-\acute{\omega}\eta\nu$ ; as, $\phi\iota\lambda-\omicron\iota\eta\nu$ for $-\omicron\iota\mu$ .
	$-\tilde{\omega}\mu$ ,	A. $-\acute{\omega}\eta\nu$ ; as, $\tau\iota\mu-\acute{\omega}\eta\nu$ for $-\tilde{\omega}\mu$ .
	$-\omicron\iota\eta\nu$ ,	A. $-\acute{\omega}\eta\nu$ ; as, $\delta\iota\delta-\acute{\omega}\eta\nu$ for $\delta\iota\delta-\omicron\iota\eta\nu$ .
		And so on through all the persons.
2 Pers.	$-\epsilon\iota\varsigma$ ,	D. $-\epsilon\varsigma$ , Æ. $-\eta\varsigma$ ; as, $\acute{\alpha}\mu\acute{\epsilon}\lambda\gamma-\epsilon\varsigma$ for $-\epsilon\iota\varsigma$ .
	$-\alpha\varsigma$ , $-\eta\varsigma$ ,	A. $-\alpha\sigma\theta\alpha$ , $-\eta\sigma\theta\alpha$ ; as, $\xi\phi-\eta\sigma\theta\alpha$ for $-\eta\varsigma$ ; $\omicron\iota\delta-$ $\alpha\sigma\theta\alpha$ , contr. $\omicron\iota\sigma\theta\alpha$ for $\omicron\iota\delta\alpha\varsigma$ .
	$-\alpha\iota\varsigma$ ,	Æ. A. $-\epsilon\iota\alpha\varsigma$ ; as, $\tau\acute{\upsilon}\psi.\epsilon\iota\alpha\varsigma$ , for $-\alpha\iota\varsigma$ .
	$-\tilde{\alpha}\varsigma$ ,	A. D. $-\tilde{\eta}\varsigma$ ; as, $\phi\omicron\iota\iota-\tilde{\eta}\varsigma$ , for $-\tilde{\alpha}\varsigma$ .
3 Pers.	$-\epsilon\iota$ , { pres.	D. $-\epsilon$ , Æ. $-\eta$ ; as, $\tau\acute{\upsilon}\pi\tau\iota-\eta$ for $-\epsilon\iota$ .
	{ plup.	A. $-\eta$ , I. $-\epsilon\epsilon$ ; as, $\lambda\iota\tau\epsilon\tau\acute{\upsilon}\phi.\eta$ for $-\epsilon\iota$ .
	$-\alpha\iota$ ,	Æ. A. $-\epsilon\iota\epsilon$ ; as, $\tau\acute{\upsilon}\psi.\epsilon\iota\epsilon$ for $-\alpha\iota$ .
	$-\eta$ ,	I. $-\eta\sigma\iota$ ; as, $\tau\acute{\upsilon}\pi\tau\iota-\eta\sigma\iota$ for $-\eta$ .
	$-\tilde{\alpha}$ , $-\tilde{\alpha}$ ,	D. $-\tilde{\eta}$ , $-\tilde{\eta}$ ; as, $\delta\epsilon-\tilde{\eta}$ for $-\tilde{\alpha}$ .
	$-\sigma\iota$ ,	D. $-\tau\iota$ ; as, $\tau\iota\theta\eta-\tau\iota$ for $-\sigma\iota$ .

PLURAL.

1 Pers.	$-\mu\epsilon\nu$ ,	D. $-\mu\epsilon\varsigma$ ; as, $\tau\acute{\upsilon}\pi\tau\omicron-\mu\epsilon\varsigma$ for $-\mu\epsilon\nu$ ; $\tau\upsilon\psi-\omicron\delta$ $\mu\epsilon\varsigma$ or $-\epsilon\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\mu\epsilon\nu$ ; $\phi\iota\lambda-\epsilon\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\tilde{\upsilon}\mu\epsilon\nu$ ; $\delta\eta\lambda-\omicron\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\tilde{\upsilon}\mu\epsilon\nu$ .
	$-\eta\mu\epsilon\nu$ ,	A. $-\mu\epsilon\nu$ ; as, $\tau\acute{\upsilon}\phi\theta\epsilon\iota-\mu\epsilon\nu$ for $\tau\upsilon\phi\theta\eta\iota-\eta\mu\epsilon\nu$ .

- 2 Pers. -ητε, A. -τε; as, *τύφθει-τε* for *τυφθελ-ητε*.  
 3 Pers. -σι, D. -ντι; as, *ψόθκ-αντι* for *-ασι*; *ἐχ-ωντι* for *.ωσι*; *λέγ-οντι* for *λέγ-ουσι*; *τελ-εῦντι* for *-οῦσι*; *φιλ-οῦντι* for *-οῦσι*; *τιθ-εσντι* or *-ηντι* for *-εῖσι*; *διδ-ωντι* for *-οῦσι*.  
 B. into *ν*; as, *τέτυφ-αν* for *-ασι*.  
*-ᾱσι, -ῦσι, -εῖσι*, I. *-έασι, -ύασι, -έασι*; as, *δεικν-ύασι* for *-ῦσι*; *τιθ-έασι* for *-εῖσι*.  
*-οῦσι*, I. *-ευσι*; *-όασι*, D. *-οῖσι*; as, *διδ-όασ* for *.οῦσι*; *φιλέ-οισι* for *-ουσι*.  
*-ον*, B. *-οσαν*; as, *ἐσχάζ-οσαν* for *-ον*.  
*-εσαν, -ησαν, -οσαν, -ωσαν*, P. *-εν, -αν, -ον, -ων*; as, *τιθ-εν* for *-εσαν*; *ἔδ-ον* for *-οσαν*; *ἔγν-ων* for *.ωσαν*.  
*-εισαν*, A. I. *-εσαν*; as, *εἰλήφ-εσαν* for *-εισαν*.  
*-ήκασι, -άκασι*, Æ. A. *-ᾱσι*; as, *τεθν-ᾱσι* for *-ήκασι*.  
*-αιεν*, Æ. A. *.εσαν*; as, *τύψ-εσαν* for *.αιεν*.  
 1. 2. 3. 3. 8.  
*-άτωσαν, -έτωσαν, -εἰτωσαν, -ότωσαν, -οὔτωσαν*, A. into  
 1. 2. 3.  
*-άντων, -όντων, -ούντων*; as, *τυψ-άντων* for *-άτωσαν*; *λεγ-όντων* for *-έτωσαν*; *λυπ-ούντων* for *-εἰτωσαν*.  
*-άον*, contr. *-ῶν*, } D. I. *-εῦν*; as, *ἡγαπ-εῦν* for *-ῶν*.  
*-έον*, contr. *-οῦν*, }

## INFINITIVE.

- ειν, -εσθαι*, I. *-εμεν*, A. D. *-έμεναι, -εῦν*, Æ. *-εν, -ῆν*; as, *ἐλθ-έμεναι* for *-ειν*; *ἀμέλγ-εν* for *-ειν*; *τίθ-εμεν* and *-έμεναι* for *-εσθαι*.  
*-αι*, I. D. *-έμεναι*; as, *τυψ-έμεναι* for *-αι*.  
*-ᾱν*, A. D. *-άμεναι, -ῆν*, Æ. *-ην, -ης, -αι*, as, *ζῆν* for *ζᾱν*. (§ 98. Obs. 2.)  
*-οῦν*, A. D. *-όμεναι*, E. *-εῦν, -ῶν*, Æ. *-οῖς, -οῖν*; as, *φίγ-ῶν* for *.οῦν*.

## PARTICIPLES.

- οῦσα*, D. *-οῖσα, -εῦσα*; as, *ζατ-εῦσα* for *ζητ-οῦσα*.  
*-ας, -ασα, -αν*, D. *-αις, -αισα, -αιν*; as, *φίψ-αις* for *-ας*, &c.

-ηκ-ὠς, } -υῖα, -ὀς, A. -ὠς, -ῶσα, -ὠς; as, εστ-ὠς; for  
 -ακ-ὠς, } -ηκῶς, § 101. 7. I. -εῶς.  
 -ὠς, } Æ. -ων; as, τετύφ-ων, G. -οντος, for -ως,  
 -οτος.

## II. MIDDLE AND PASSIVE.

## FINITE MOODS.

**SINGULAR**

1 Pers.	-ομαι, -οῦμαι, -μην,	1 f. D. -οῦμαι; as, τῶν-οῦμαι for -ομαι D. -εῦμαι; as, μαθ-εῦμαι for οῦμαι. D. -μαν; as, ἐτυπτό-μαν for -μην.
2 Pers.	-η,  -ου, -ω,	A. -ει, I. indic. -σαι, subj. -ηαι; as, βοῦλ-ει for -η. I. -εο, D. -εῦ; as, μᾶχ-εῦ for -ου. I. -αο; as, ἐλύσ-αο for -ω.

**PLURAL.**

1 Pers. -εθα, D. -εσθα; as, *ικόμ-εσθα* for -εθα.  
 3 Pers. -νται, -ένοι *εἰσι*, I. -αται or -εαται; as, *πέαται* for  
*πεῖνται*; *εἰρύ-αται* for -νται; *λελέχ-αται*  
 for *-γμένοι εἰσι*, (§ 101. 12.)  
*-ντο*, -ένοι *ῆσαν*, I. -ατο or -έατο; as, *πυυβοί-ατο* for  
*-οιντο*; *ἐγεν-έατο* for -οντο; *ἐστάλ-ατο*  
 for *-μένοι ῆσαν*, (§ 101. 12.)  
*-ησαν*, *Æ.* -εν; as, *δυνηθεῖ-εν* for -ησαν; *ἐτυφθ-*  
*εν* for -ησαν.  
*-ωσαν*, A. I. D. -ων; as, *λεξάσθ-ων* for -ωσαν.

**INFINITIVE.**

-ῆναι, D. -ῆμεναι, Æ. -ῆμεν; as, λειφθ-ῆμεν for -ῆναι.

## PARTICIPLES.

**-ούμενος, D. Æ. -ούμενος ; as, φιλ-ούμενος for -ου-  
μένος.**

## § 103. SECOND CONJUGATION.

3. Verbs of the second conjugation end in  $\mu$ , and are formed from pure verbs of the first, as follows :

1.  $-\omega$  is changed into  $-\mu$ , and the short vowel before it is changed into its own long, or the doubtful vowel lengthened ; thus,

From  $\sigmaβέω$  is formed  $\sigmaβῆμι$ , *I extinguish.*

$γνῶω$  „  $γνώμι$ , *I know.*

$φάω$  „  $φημι$ , *I say.*

$κλύω$  „  $κλύμι$ , *I hear.*

2. Regular verbs in  $-\acute{\alpha}\omega$ ,  $-\acute{\epsilon}\omega$ ,  $-\acute{o}\omega$ , reduplicate the initial consonant with  $\iota$  in the present and imperfect ; thus,

From  $\deltaέω$  is formed  $\delta\iota.\deltaημι$ , *I bind.*

$θέω$  „  $\tau\iota-\thetaημι$ , *I place.*

$\deltaόω$  „  $\delta\iotaδωμι$ , *I give.*

But  $\piλέω$  makes  $\pi\iotaμπλημι$ , *I fill.* (§ 6. 19.)

3. Verbs beginning with a vowel, prefix  $\iota$ , which is called the *improper reduplication* ; thus,

From  $\xiω$  is formed  $\iota-\etaμι$ , *I go.*

$\xiω$  „  $\iota-\etaμι$ , *I send.*

*Obs.* 1. Also verbs beginning with  $\sigma\iota$  or  $\pi\iota$  prefix  $\iota$  with the aspirate ; thus,

From  $\sigmaτάω$  is formed  $\iota-\sigmaτημι$ .

$\piτάω$  „  $\iota-\πιτημι$ .

4. The reduplication is not used in verbs in  $\etaμι$ , nor in those whose radical primitive has more than two syllables ; thus,

From  $\kappaλύω$  comes  $\kappaλύμι$ , *I hear.*

$\iotaσάω$  „  $\iotaσημι$ , *I know.*

$\deltaνέω$  „  $\deltaνημι$ , *I assert.*

Likewise some other verbs ; as,

$φάω$  „  $φημι$ , *I say, &c.* (No. 1.)

*Obs.* 2. Some verbs which begin with a vowel repeat the



first syllable, after the manner of the Attic reduplication, § 90. 6; thus, ἀλλῆμι and ἀλάλημι; ἄχῃμι and ἀπάχῃμι.

*Obs.* 3. Some pure verbs add ννυ to the root before -μι, and some mute and liquid verbs add νυ in order to pass into -μι; as,

σπεσδάω,	R. σπεσδα-	σπεσδά-ννυ-μι.
δελικω,	δελικ-	δελικ-νυ-μι.
ἄφω,	ἄφ-	*AP. NY-MI, ἄφ-νυ-μαι.

5. Verbs in μι have only three tenses of that form; viz. *Present*, *Imperfect*, and 2 *Aorist*. The other tenses are taken from the primitive in ω, and are of the first conjugation, § 110. Verbs in -νμι want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms in -ίω.

*Obs.* 4. Several verbs form only the 2d aor. according to this conjugation, § 85. *Obs.* 1.; in such cases verbs in -ίω have the 2d aor. in -υν; as,

βαίνω	from	βίω,	Root	βα-	2d aor.	ἔβην.
γινώσκω	„	γνῶω,	„	γνω-	„	ἔγνων.
δίω	„	„	„	δυ-	„	ἔδυν.

*Obs.* 5. Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active or neuter; such are δύναιμι, *I can*; κεῖμαι, *I lie*; διζῃμαι, *I seek*; οἶμαι, *I think*.

## § 104. OF THE ROOT AND AUGMENT.

1. The Root of verbs in -μι has but one form, and is the same with the first root of the verb from which it is derived; thus, ἵστημι from στάω, R. στα-; τίθημι from θέω, R. θε-, &c.

2. In Verbs that reduplicate, (§ 103. 2.) the reduplication is prefixed to the root in the present and imperfect only.

3. The imperfect and 2d aorist are augmented in the same manner as in verbs of the first conjugation.

## § 105. OF THE TERMINATION OR FINAL LETTERS.

1. In the *first* conjugation the terminations consist of two parts, the mood-vowels and final letters, § 91. 2. In the *second* the mood-vowels are wanting and their place supplied by the last letter of the root, which sufficiently distinguishes the moods by the changes which it undergoes in combining with the final letters.

2. The *Final letters* in all verbs belonging to this conjugation are the same. They are divided into two classes, *Primary* and *Secondary*. The Primary belong to the present indicative only. The Secondary to the indicative of the imperfect and 2 aorist, and to the optative in all the tenses. They are joined immediately to the root, and so far as they can be separated from it, are as follows :

### I. ACTIVE VOICE.

#### INDICATIVE MOOD.

PRIMARY TENSES.			SECONDARY TENSES.			
Sing.	-μι,	-ς,	-σι,	-ν,	-ς,	—,
Dual.	—,	-τον,	-τον,	—,	-τον,	-την,
Plur.	-μεν,	-τε,	-ντι.	-μεν,	-τε,	-σαν.

IMPERATIVE.			INFINITIVE.			
Sing.	—,	-θι,	-τω,	-ναι.		
Dual.	—,	-τον,	-των,	PARTICIPLES.		
Plur.	—,	-τε,	-τωσαν.	N. -ντις, -ντισα, -ντι, G. -ντις, &c.		

### II. MIDDLE AND PASSIVE VOICES.

#### INDICATIVE MOOD.

PRIMARY TENSES.			SECONDARY TENSES.			
Sing.	-μαι,	-σαι,	-ται,	-μην,	-σο,	-το,
Dual.	-μεθον,	-σθον,	-σθων,	-μεθον,	-σθον,	-σθην,
Plur.	-μεθα,	-σθε,	-νται.	-μεθα,	-σθε,	-ντο.

IMPERATIVE.			INFINITIVE.				
Sing.	—,	-σο,	-σθω,	-σθαι.			
Dual.	—,	-σθον,	-σθων,	PARTICIPLES.			
Plur.	—,	-σθε,	-σθωσαν.	N.	-μενος,	-μένη,	-μενοι

## § 106. FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

In the present and imperfect through all the moods, prefix the Reduplication in verbs that reduplicate, and then—

### 1. *For the Indicative.*

**RULE.** Change the short vowel of the root into its own long\* in the singular of the present and imperfect, and in all the numbers of the 2 Aorist, and then add the final letters. § 105. 2.; thus,

PRESENT.	IMPERF.	2d AOR.
S. <i>ἴσκη-μι</i> , -ς, -σι, <i>ἴσκη-ν</i> , -ς, —, <i>ἔσκη-ν</i> , -ς, —,		
D. <i>ἴστα—</i> , -ιον, -ιον, <i>ἴστα—</i> , -ιον, -την, <i>ἔσκη—</i> , -ιον, -την,		
P. <i>ἴστα-μεν</i> , -τε, -σι. <i>ἴστα-μεν</i> , -τε, -σαν. <i>ἔσκη-μεν</i> , -τε, -σαν.		

**Exc. 1.** In the 2 aorist, *τιθημι*, *δίδωμι*, and *ἔημι*, have the long vowel in the singular only.

### 2. *For the Subjunctive.*

**RULE.** Change the final vowel of the root into the subjunctive terminations, -ω, -ης, -η, &c. § 92. I.; thus,

*ἴσκημι*, R. *στα*- Subj. Pres. *ἴστω*, -ης, -η; -ῆτον, -ῆτον, &c.  
2 Aor. *στω*, -ης, -η; -ῆτον, -ῆτον, &c.

**Exc. 2.** But verbs in -ωμι retain ω through all the persons and numbers; as,

*δίδωμι* from *δόω*, R. *δο*, Subj. Pres. *διδ-ῶ*, -ῶς, -ῶ; -ῶτον, &c.  
2 Aor. *δ-ῶ*, -ῶς, -ῶ; -ῶτον, &c.

### 3. *For the Optative.*

**RULE.** Change the final vowel of the root into its own diphthong, and add the secondary final letters with η prefixed; thus,

Pres. } *ἵσταλ-ην*, -ης, -η, &c. *τιθελ-ην*, -ης, -η, &c. *διδολ-ην*, &c.  
Imp. }  
2 Aor. *σताल-ην*, -ης, -η, &c. *θελ-ην*, -ης, -η, &c. *δολ-ην*, &c.

\* See § 96. N. B.

4. *For the Imperative.*

**RULE.** In the Present Tense, add the final letters to the root; but in the 2 Aor. change the short vowel into its own long; thus,

Pres. & Imp. ἵστα-θι, -τω, -τον, -των, -τε, -τωσαν.

2 Aor. στή-θι, -τω, -τον, &c.

**Exc. 3.** In the 2 Aorist, τιθῆμι, δίδωμι, and ἵημι, retain the short vowel and add -ς instead of -θι in the 2 pers. singular; as, θέ-ς, -τω, -τον, -των, &c.; δδ-ς, -τω, -τον, -των, &c. So also σπῆμι, φρῆμι, and σχῆμι, in the Pres. and Imp. have σπές, φρές, σχές.

5. *For the Infinitive.*

**RULE.** In the Present Tense, add the final letters to the root, and in the 2 Aorist change the short vowel into its own long; thus,

Pres. and Imperf. ἱστά-ναι, 2. Aor. στή-ναι.

**Exc. 4.** In the 2 Aorist τιθῆμι and ἵημι change the short vowel of the root into ει, and δίδωμι, into ου; as,

θεῖ-ναι, εῖ-ναι, δοῦ-ναι.

6. *For the Participles.*

**RULE.** Add the final letters to the root, and then combine by the rules of Euphony, § 6. 18.; thus,

ἱστά-ντις, -ντισα, -ν, combined ἱστ-ᾶς, -ᾶσα, -ᾶν.

τιθέ-ντις, -ντισα, -ν, ,, τιθ-εις, -εῖσα, -εῖν

διδδ-ντις, -ντισα, -ν, ,, διδ-ους, -οῦσα, -οῦν.

δεικνυ-ντις, -ντισα, -ν, ,, δεικν-ύς, -ῦσα, -ῦν.

## § 107. FORMATION OF MOODS AND TENSES IN THE MIDDLE AND PASSIVE VOICE.

Prefix the reduplication in the present and imperfect in verbs that reduplicate, as in the active voice; and then, in all the tenses,—

### 1. *For the Indicative, Imperative, Infinitive, and Participles.*

**RULE.** Annex the final letters to the root, (§ 105. 2, II.); as,

Indicative, *ἵστα-μαι, -σαι, -ται, &c.* Imp. *ἵστά-μην, -σο, -το, &c.*

Imperative, *ἵστα-σο, -σθω, -σθον, -σθων, &c.*

Infinitive, *ἵστα-σθαι.*

Participles, *ἵστά-μενος, -μένη, -μενον.*

### 2. *For the Subjunctive.*

**RULE.** Change the last letter of the root into the subjunctive terminations, *-ῶμαι, -ῇ, -ῆται, &c.* § 92. II.; as,

*ἵστημι, R. στα-* Subj. Pr. & Imp. *ἵστ-ῶμαι, -ῇ, -ῆται, &c.*

2 Aor. *σι-ῶμαι, -ῇ, -ῆται, &c.*

*Exc.* Verbs in *-ωμι* retain *ω* through all the numbers and persons, as in the active; as,

*δίδωμι, R. δο-* Subj. Pr. & Imp. *διδ-ῶμαι, -ῶ, -ῶται, &c.*

2 Aor. *δ-ῶμαι, -ῶ, -ῶται, &c.*

### 3. *For the Optative.*

**RULE.** Change the last letter of the root into its own diphthong, and add the secondary final letters; as,

*ἵστημι, R. στα-* Opt. Pr. & Imp. *ἵσταί-μην, -σο, -το, &c.*

2 Aor. *σταί-μην, -σο, -το, &c.*

*Obs.* *σ* is usually rejected in the 2d pers. singular; making,

*ἵσταί-μην, -ο, -το, &c. σταί-μην, -ο, -το, &c.* § 109. 8.

**N. B.** As the root of verbs in *-μι* ends in *α, ε, ο, or υ*, these vowels combining with the final letters cause the *appearance* of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact *only one*. This can tend only to perplex and obscure the subject, and to impose unnecessary labour on the learner. If the changes which affect the root are carefully studied according to the preceding rules, § 106, 107, this conjugation will be found even more simple than the first. The following table will show that in whatever vowel the root end, still there is but one form of inflection.

§ 108. PARADIGM OF VERBS IN *-μι*.

## ACTIVE VOICE.

## PRESENT TENSE.

## INDICATIVE MOOD, § 106. 1.

Sing.	Dual.	Plur.
ἵσται τίθῃ δίδω δεδικνυ	ἵστα τίθῃς δίδο δεδικνυ	ἵστασι. τίθεσις. διδουσι. δεδικνυσθ.
	-τον, -των,	-μεν, -τε, (-νται)

## SUBJUNCTIVE, § 106. 2.

ἵσται τίθῃ δίδω	-ῶ, -ῇς, -ῇ, -ῶ, -ῶς, -ῶ,	-ῇτον, -ῇτων, -ῶμεν, -ῇτε, -ῶσθ.
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## OPTATIVE, § 106. 3.

ἵσταί τίθει διδόει	-ῃν, -ῃς, -ῃ, -ῃτον, -ῃτην,	-ῃμεν, <sup>2</sup> -ῃτε, -ῃσαν
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## IMPERATIVE, § 106. 4.

ἵστα -θι, <sup>3</sup> τίθῃ -τι, <sup>4*</sup> δίδω -θι, <sup>4</sup> δεδικνυ.θι,	-τω, -τον, -των,	-τε, -τωσαν. <sup>5</sup>
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## INFINITIVE, § 106. 5.

ἵστα τίθῃ διδό δεδικνυ	-ναι,
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## PARTICIPLES, § 106. 6.

ἵστ-άς, -ῶσα, -άν.
τίθ-εις, -εῖσα, -έν.
διδ-ούς, -ούσα, -όν.
δεδικν-ύς -ῦσα, -ύν.

## IMPERFECT TENSE, § 109. 6.

## INDICATIVE MOOD, § 106. 1.

Sing.	Dual.	Plur.
ἵσται τίθῃ δίδω δεδικνυ	ἵστα τίθῃς δίδο δεδικνυ	ἵστασι. τίθεσις. διδουσι. δεδικνυσθ.
	-τον, -την,	-μεν, τε, -σαν.

The other moods in the imperf. are wanting.

Note. The numbers 1, 2, 3, &c. refer to the same numbers in § 109.

PARADIGM OF VERBS IN -*μι*.

## ACTIVE VOICE.

## SECOND AORIST.

## INDICATIVE MOOD, § 106. 1.

Sing.	Dual.	Plur.
ἔσται ἔθῃ ἔδω	ἔσται, ἔθε, ἔδο,	-μεν, -τε, -σαν

## SUBJUNCTIVE, § 106. 2.

στ θ δ	-ῶ, -ῇς, -ῇ, -ῶς, -ῶς, -ῶς,	-ῇτον, -ῇτον, -ῶτον, -ῶτον, -ῶμεν, -ῶτε, -ῶσι.
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## OPTATIVE, § 106. 3.

σταί θεί δοί	-ῃν, -ῃς, -ῃ, -ῃς, -ῃς, -ῃς,	-ῃτον, -ῃτην, -ῃμεν, -ῃτε, -ῃσαν.
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## IMPERATIVE, § 106. 4.

στῆ-θί θεί -ς δοί -ς	-τω, -τω, -τω,	-τον, -των, -τε, -τωσαν.
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## INFINITIVE, § 106. 5.

στῆ θεῖ δοῦ	-ναι,
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## PARTICIPLES, § 106. 6.

στάς, σταῖσα, στήν θείς, θεῖσα, θέν. δούς, δοῦσα, δόν.
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Note 1. The numbers, 1, 2, 3, &c, refer to the same numbers in § 100.

Note 2. For the accents in these tables as in the tables of the first conjugation, See § 99. 2.

PARADIGM OF VERBS IN *-μι*.

MIDDLE VOICE.

PRESENT TENSE.

INDICATIVE, § 107. 1.

Sing.	Dual.	Plur.
<i>ἵστα</i> <i>τίθες</i> <i>δίδω</i> <i>δείκνυ</i>	<i>-μαι, -σαι, -ται,</i> <i>-μεθον, -σθον, -σθον,</i>	<i>-μεθα, -σθε, -νται.</i>

SUBJUNCTIVE, § 107. 2.

<i>ἵστω</i> <i>τίθῃ</i> <i>διδῷ</i>	<i>-ῶμαι, -ῇ, -ῇται,</i> <i>-ῶμεθον, -ῇσθον, &amp;c.</i>	<i>-ῶμεθα, -ῇσθε, -ῶνται.</i> <i>-ῶμαι, -ῶ, -ῶται,</i> <i>-ῶμεθον, -ῶσθον, &amp;c.</i>	<i>-ῶμεθα, -ῶσθε, -ῶνται.</i>
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OPTATIVE, § 107. 3.

<i>ἵσταί</i> <i>τίθει</i> <i>δίδωι</i>	<i>-μην, -ο, (σοσ)-το,</i> <i>-μεθον, -σθον, -σθην,</i>	<i>-μεθα, -σθε, -ντο.</i>
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IMPERATIVE, § 107. 1.

<i>ἵστα</i> <i>τίθες</i> <i>δίδω</i> <i>δείκνυ</i>	<i>-σο, -σθω,</i> <i>—, -σθον, -σθων,</i>	<i>-σθε, -σθωσαν</i>
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INFINITIVE, § 107. 1.

<i>ἵστα</i> <i>τίθες</i> <i>δίδω</i> <i>δείκνυ</i>	<i>-σθαι.</i>
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PARTICIPLES, § 107. 1

<i>ἱστά</i> <i>τιθέ</i> <i>διδό</i> <i>δεικνύ</i>	<i>-μενος, -μένη, -μενον.</i>
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ENSE.

7. 1.

<i>ἱστά</i> <i>τιθέ</i> <i>διδό</i> <i>δεικνύ</i>	<i>σι</i>
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The οἱ

Note. Th

Plur.

*-σθην, -μεθα, -σθε, -ντο.*

are wanting.

numbers in § 109.



PARADIGM OF VERBS IN  $-MI$ .

## MIDDLE VOICE.

## SECOND AORIST.

## INDICATIVE MOOD, § 107. 1.

Sing.	Dual.	Plural.
$\begin{matrix} \sigma\acute{\iota}\alpha \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix} \left. \vphantom{\begin{matrix} \sigma\acute{\iota}\alpha \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix}} \right\} \begin{matrix} -\mu\eta\nu, \\ -σο, \\ -το, \end{matrix}$	$\left  \begin{matrix} -\muεθον, \\ -σθον, \\ -σθην, \end{matrix} \right $	$\left  \begin{matrix} -\muεθα, \\ -σθε, \\ -ντο. \end{matrix} \right $

## SUBJUNCTIVE, § 107. 2.

$\begin{matrix} \sigma\tau\acute{\iota} \\ \theta \\ \delta \end{matrix} \left. \vphantom{\begin{matrix} \sigma\tau\acute{\iota} \\ \theta \\ \delta \end{matrix}} \right\} \begin{matrix} -\tilde{\omega}\muαι, \\ -\tilde{\eta}, \\ -\tilde{\eta}ται, \end{matrix}$	$\left  \begin{matrix} -\tilde{\omega}\muεθον, \\ -\tilde{\eta}σθον, \\ \&c. \end{matrix} \right $	$\left  \begin{matrix} -\tilde{\omega}\muεθα, \\ -\tilde{\eta}σθε, \\ -\tilde{\omega}νται. \end{matrix} \right $
$\begin{matrix} \sigma\tau\acute{\iota} \\ \theta \\ \delta \end{matrix} \left. \vphantom{\begin{matrix} \sigma\tau\acute{\iota} \\ \theta \\ \delta \end{matrix}} \right\} \begin{matrix} -\tilde{\omega}\muαι, \\ -\tilde{\omega}, \\ -\tilde{\omega}ται, \end{matrix}$	$\left  \begin{matrix} -\tilde{\omega}\muεθον, \\ -\tilde{\omega}σθον, \\ \&c. \end{matrix} \right $	$\left  \begin{matrix} -\tilde{\omega}\muεθα, \\ -\tilde{\omega}σθε, \\ -\tilde{\omega}νται. \end{matrix} \right $

## OPTATIVE, § 107. 3.

$\begin{matrix} \sigma\tau\acute{\iota}\alpha \\ \theta\epsilon\iota \\ \delta\omega\iota \end{matrix} \left. \vphantom{\begin{matrix} \sigma\tau\acute{\iota}\alpha \\ \theta\epsilon\iota \\ \delta\omega\iota \end{matrix}} \right\} \begin{matrix} -\mu\eta\nu, \\ -ο, \\ (σο^8) \end{matrix} \begin{matrix} -το, \end{matrix}$	$\left  \begin{matrix} -\muεθον, \\ -σθον, \\ -σθην, \end{matrix} \right $	$\left  \begin{matrix} -\muεθα, \\ -σθε, \\ -ντο. \end{matrix} \right $
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## IMPERATIVE, § 107. 1.

$\begin{matrix} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix} \left. \vphantom{\begin{matrix} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix}} \right\} \begin{matrix} -σο,^9 \\ -σθω, \end{matrix}$	$\left  \begin{matrix} -σθον, \\ -σθων, \end{matrix} \right $	$\left  \begin{matrix} -σθε, \\ -σθωσαν. \end{matrix} \right $
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## INFINITIVE, § 107. 1.

## PARTICIPLES, § 107. 1.

$\begin{matrix} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix} \left. \vphantom{\begin{matrix} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix}} \right\} \begin{matrix} -σθαι. \end{matrix}$	$\left  \begin{matrix} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{matrix} \right\} \begin{matrix} -\muενος, \\ -μένη, \\ -μενον. \end{matrix}$
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The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AOR. PASS. is wanting.

*Note.* For the other tenses of verbs in  $\mu\alpha$ , see §§ 110 and 111, and for the dialects, § 102.

§ 109 OBSERVATIONS ON VERBS IN *μ*.

ACTIVE VOICE.

1. The final letters of the 3d pers. plur. are properly *-ντισι*; and these, combining with the preceding vowel, according to the rules of Euphony, (§ 6. 18.), become *-ᾶσι*, *-εῖσι*, *-ουσι*, *-ῶσι*, *-ωσι*.

2. In the optative, *η* is often dropped before the final letters of the plural, making

*-αίμεν*, *-αίτε*, *-αῖεν*; *-εἰμεν*, *-εἶτε*, *-εῖεν*; *-οἰμεν*, *-οῖτε*, *-οῖεν*.

instead of

*αἰήμεν*, *αἰήτε*, *αἰήσαν*; *εἰήμεν*, &c.

3. *ἵστημι* has sometimes *ἵστη* for *ἵσταθι* in the imperative; and in compounds *στα* is commonly used for *στήθι*; thus, *ἄναστα* for *ἀναστήθι*; *παράστα* for *παραστήθι*, &c.

4. So also *τίθημι*, *δίδωμι*, and *ἵημι*, have sometimes *τίθει*, *δί-δου*, *ἴει*, for *τίθετι*, *δίδοθι*, *ἴεθι*; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, *τίθειω*, imper. *τίθες*, contr. *τίθει*.

5. As in verbs in *-ω*, (§ 101. 2.) so also in those in *μ*, *έντων* is used for *-ετωσαν* in the imperative 3d pers. plural.

6. The primitive in *-ω*, with the reduplication, is sometimes used instead of the form in *-μ* in the present and imperfect; thus,

Present,

*τίθειω*, *-έεις*, *-έει*, contr. *-ῶ*, *-εῖς*, *-εῖ*, for *τίθημι*, *-ης*, *-ησι*, &c.

*ἵστώω*, *-άεις*, *-άει*, contr. *-ῶ*, *-ᾶς*, *-ᾶ*, for *ἵστημι*, *-ης*, *-ησι*, &c.

Imperfect,

*ἐτίθειον*, *-εες*, *-εε*, contr. *-ουν*, *-εις*, *-ει*, for *ἐτίθην*, *-ης*, *-η*, &c.

through all the moods.

7. The terminations *-ασαν*, *-σαν*, &c. in the 3 pers. plur., are frequently shortened by syncope; as, *ἵσαν* for *ἵσανταν*; *ἔτιθεν* for *ἐτίθεσαν*; *ἔδαν* for *ἔδησαν*.

MIDDLE AND PASSIVE.

8. In the 2d pers. sing. of the *imperfect* indicative, mid. and pass. *σ* is often rejected, and the concurring vowels con-

tracted ; thus, *ἵστω* for *ἵστασο* ; *τίθου* for *τίθεσο*, &c. So in the *Indic. pres.* sometimes *ἵστη* for *ἵστασαι*. Also in the 2d pers. sing. of the *optative*, *σ* is rejected, but the vowels, being incapable of contraction, remain unchanged.

9. The same contraction takes place in the imperative ; but in the 2d aor. *θέσθ* is contracted into *θοῦ* only in compounds ; as, *παράθοῦ*, *ὑπόθοῦ*, &c.

## § 110. TENSES FORMED FROM THE PRIMITIVE.

Verbs in *μ* have only three tenses of that form ; viz. the Present, Imperfect. and 2d Aorist. All the other tenses are formed from the first root of the primitive, as in the first conjugation, (§ 93. 2.) and are inflected as the same tenses in verbs in *-ω* ; as,

*τίθῃμι*, from *θέω*, has 1 fut. *θήσω*, *θήσομαι*, &c.

*δίδωμι*, from *δίδω*, has 1 fut. *δώσω*, *δώσομαι*, &c.

*ἵστημι*, from *στιάω*, has 1 fut. *στήσω*, 1 aor. *ἵστησα*, &c.

### EXCEPTIONS.

1. *First Future.* Some verbs occasionally retain the reduplication ; as, *διδάσω* from *δίδωμι*, and verbs from derivatives in *-νύω* and *-νύω* form the future from their primitives ; thus, *δείκνυμι* from *δεικνύω*, has the 1 Fut. *δείξω* from *δείκω*.

2. *First Aorist.* *τίθῃμι*, *δίδωμι* and *ἵημι*, have *-α* and *καμην* instead of *-σα* and *-σάμην* in the 1st aorist indicative ; as, 1 aor. *ἔθηκα*, *ἔθηκάμην* ; *ἔδωκα*, *ἔδωκάμην*, &c. In these verbs the other moods of this tense are wanting.

3. *Perfect and Pluperfect Active.* Verbs in *-μι* from *-τω* commonly have *ει* before *-α* of the perfect ; those from *-άω* have *η* or *α* ; as, *τίθῃμι* from *θέω*, Perf. *τέθεικα* ; *ἵστημι* from *στιάω*, Perf. *ἕστηκα*, or *ἕστακα*. In these tenses *ἵστημι* aspirates the augment, and, except in the singular of the indicative, has a *Syncopated* form which resembles the present ; thus, 1 pl. *ἑστήκαμεν*, by Syncope, *ἕσταμεν*, &c. inf. *ἑστήκηναι*, by Syncope *ἑστάναι* ; participle, as § 101. 7.

*Obs.* The perf. act. of *ἵστημι* has a present signification ; thus, *ἕστηκα*, *I stand*, plup. *ἑστήκειν*, *I stood*. In the pres., Imp., Fut., and 1 Aor. Act. it signifies *to place*, *to cause to stand*. In the passive throughout, *to be placed*. The 2 Aor. Middle is not in use.

4. *Passive voice.* The short vowel of the root remains short before a consonant in the passive voice; as, *δίδωμι*, 1 Fut. pass. *δο-θήσομαι*, 1 Aor. *ἔδο-θην*, Perf. *δέδο-μαι*, &c. But *ει* before *-α* in the perfect active returns before *-μαι* in the Perf. passive; as, Perf. Act. *τέθει-κα*, 1 Fut. Pass. *τε-θήσομαι*, (§ 6. 4.) Perf. Pass. *τέθει-μαι*.

5. *Tenses wanting.* Verbs in *μι* want the second and third roots, and consequently the tenses derived from them; viz. the Second Future Passive, the 2d Perfect and 2d Pluperfect Active, and the 2d Aorist Passive.

### § 111. TABLE EXHIBITING ALL THE TENSES OF VERBS IN *MI*.

ACTIVE.	MIDDLE.	PASSIVE.
Present. <i>ἵστημι</i> ,	<i>ἵσταμαι</i> ,	<i>ἵσταμαι</i> .
Imperf. <i>ἵστην</i> ,	<i>ἱστάμην</i> ,	<i>ἱστάμην</i> .
1 Fut. <i>στήσω</i> ,	<i>στήσομαι</i> ,	<i>σταθήσομαι</i> .
2 Fut. —	—	—
1 Aor. <i>ἵστησα</i> ,	<i>ἱστησάμην</i> ,	<i>ἱστάθην</i> .
2 Aor. <i>ἵστην</i> ,	<i>ἱστάμην</i> ,	—
Perf. <i>ἵστακα</i> or <i>-ηκα</i> ,	—,	<i>ἵσταμαι</i> .
Pluperf. <i>ἱστάκειν</i> or <i>εἰστάκειν</i> .	—,	<i>ἱστάμην</i> .

#### *Verbs in MI to be conjugated.*

<i>ἵημι</i> , from <i>ἵω</i> , I send.	<i>πλήμην</i> , from <i>πλέω</i> , I fill,
<i>σβήμι</i> , } <i>σβέω</i> , I extinguish.	hence <i>πλήθω</i> .
<i>σβέννυμι</i> , }	<i>ἔλλυμι</i> , <i>ὀλέω</i> , I destroy.
<i>ζεύγνυμι</i> , <i>ζεύγω</i> , I join.	<i>νικάμι</i> , <i>νικάω</i> , I conquer.
<i>δίδημι</i> , <i>δέω</i> , I bind.	<i>φημι</i> , <i>φάω</i> , I say.
<i>ἵπτημι</i> , <i>πτάω</i> , I fly.	<i>κλύμι</i> , <i>κλύω</i> , I hear.
<i>δνημι</i> , <i>δνέω</i> , I help.	<i>ῥώννυμι</i> , <i>ῥόω</i> , I strengthen.
<i>δμνυμι</i> , <i>ὀμώω</i> , I swear.	

### § 112. IRREGULAR AND DEFECTIVE VERBS in *μι*.

The Irregular and Defective verbs in *μι* are usually reckoned nine, viz. *εἰμι*, I am; *εἶμι* and *ἵημι*, I go; *ἵημι*, I send; *εἵμαι*, I clothe myself; *ἵμαι*, I sit; *κείμεν*, I lie down; *φημι*, I say; and *ἵστημι*, I know. The parts in use are as follows:

I. Εἶμι, *I am.*

## ACTIVE VOICE.

## PRESENT TENSE.

*Indicative.*

S. εἶμι,	εἷς or εἷ,	ἔστι,
D. ἔστων,		ἔστων,
P. ἔσμεν,	ἔσθε,	εἰσι.

*Subjunctive.*

S. ᾗ,	ῥῆς,	ῥῆ,
D. ῥῶν,	ῥῶν,	ῥῶν,
P. ᾗμεν,	ῥῆτε,	ᾗσι.

*Optative.*

S. εἴην,	εἴης,	εἴη,
D. εἴητων,		εἴητων,
P. εἴημεν,	εἴητε,	εἴησαν.

*Imperative.*

S. ἔσο,	ἔστω,
D. ἔστων,	ἔστων,
P. ἔσθε,	ἔστωσαν.

*Infinitive.*

εἶναι.

*Participles.*

M. ὄν,
F. οὖσα,
N. ὄν.

## IMPERFECT TENSE.

*Indicative.*

S. ἦν,	ἦς,	ἦ or ἦν,
D. ἦτων,	ἦτων,	ἦτην,
P. ἦμεν,	ἦτε,	ἦσαν.

The other moods the same as in the Present.

## MIDDLE VOICE.

## IMPERFECT.

*Indicative.*

S. ἤμην,	ἦσο,	ἦτο,
D. ἤμεθον,	ἦσθον,	ἦσθην,
P. ἤμεθα,	ἦσθε,	ἦντο.

## 1 FUTURE TENSE.

*Indic.* ἔσονται, *Opt.* ἔσονται, *Inf.* ἔσεσθαι, *Part.* ἐσόμενος, regular

THE CHIEF DIALECTS OF *αἰολ.*

## ACTIVE VOICE.

## PRESENT.

*Indicative.*

1.	2.	3.
Sing. <i>αἰεῖ</i> , D. <i>ἑμῇ</i> , <i>Ἄε. ἡμῇ.</i>	<i>εἰς</i> , or <i>εἰ</i> , I. <i>εἰς</i> , P. <i>εἰ</i> , <i>ἑσσι.</i>	<i>εἰσι</i> , D. <i>ἐσσι</i> , <i>ἐσσι.</i>
Plur. <i>ἑμῶν</i> , <i>εἰμῆς</i> , P. <i>ἑμῶν</i> , <i>εἰμῶν.</i>	<i>εἰσὶ</i> , P. <i>εἰσὶ.</i>	<i>εἰσὶ</i> , D. <i>ἐσσι</i> , <i>Ἄε. ἐσσι</i> , <i>ἐσσι</i> , <i>εἰσὶ</i> , P. <i>εἰσὶ</i> , <i>εἰσσι.</i>

*Subjunctive.*

Sing. <i>ᾷ</i> , I. <i>ᾷ</i> , P. <i>ᾷω</i> .	<i>ᾷς</i> , I. <i>ᾷς</i> , P. <i>ᾷς</i> .	<i>ᾷ</i> , I. <i>ᾷς</i> , <i>ᾷς</i> , <i>ᾷς</i> , <i>ᾷς</i> , P. <i>ᾷς</i> .
Plur. <i>ᾷμεν</i> , D. <i>ᾷμες</i> , P. <i>ᾷμεν</i> , <i>ᾷμεν.</i>	<i>ᾷτε</i> .	<i>ᾷσι</i> , I. <i>ᾷσι</i> .

*Optative.*

Sing. <i>εἴην</i> , I. <i>εἴμι</i> .	<i>εἴης</i> , I. <i>εἴσι</i> .	<i>εἴη</i> , I. <i>εἴσι</i> .
Plur. <i>εἴμεν</i> , I. <i>εἴμεν</i> .	<i>εἴητε</i> .	<i>εἴησαν</i> , I. A. <i>εἴεν</i> .

*Imperative.*

Sing.	<i>ἔστω</i> , P. <i>ἔστω</i> , A. <i>ἔσθι</i> .	<i>ἔστω</i> .
Plur.	<i>ἔστω</i> .	<i>ἔστωσαν</i> , A. <i>ἔστων</i> , P. <i>ἔστων</i> .

*Infinitive.*

*εἶναι*, I. *εἶμεν*, *εἶμεν*, D. *εἶμεναι*, *ἡμεν*, *ἡμεν*, *εἶμεν*, *Ἄε. εἶμεναι*, P. *εἶμεν*.

*Participle.*

M. <i>ὢν</i> , I. <i>ὢν</i> , <i>Ἄε. εἰς</i> .	Fem. <i>οὔσα</i> , I. <i>οὔσα</i> , D. <i>οὔσα</i> , <i>οὔσα</i> , <i>ἑσσι</i> , <i>Ἄε. εἰσα</i> , <i>ἑσσι</i> .	Neut. <i>ὄν</i> , I. <i>ὄν</i> , <i>Ἄε. ἔν</i> .
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## IMPERFECT.

*Indicative.*

Sing. <i>ἦν</i> , I. <i>ἦα</i> , <i>ἦα</i> , P. <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἔσκον</i> .	<i>ἦς</i> , I. <i>ἦς</i> , <i>ἦς</i> , P. <i>ἦς</i> , <i>ἦς</i> , <i>ἦς</i> , <i>ἦς</i> , <i>ἦς</i> , <i>ἔσθα</i> , <i>ἔσθα</i> .	<i>ἦ</i> , or <i>ἦν</i> , I. D. <i>ἦς</i> , <i>ἦς</i> , P. <i>ἦς</i> .
Du.	<i>ἦτον</i> , <i>Ἄε. ἔστων</i> , P. <i>ἔστων</i> , <i>ἦστων</i> .	<i>ἦτην</i> , A. <i>ἦστων</i> , P. <i>ἔστων</i> .
Plur. <i>ἦμεν</i> , D. <i>ἦμεν</i> , P. <i>ἦμεν</i> .	<i>ἦτε</i> , I. <i>ἔστω</i> .	<i>ἦσαν</i> , P. <i>ἔστω</i> , <i>ἔστω</i> , <i>ἔσκον</i> .

## MIDDLE VOICE.

## IMPERFECT.

*Indicative.*

Plur.	<i>ἦντο</i> , I. <i>ἔστω</i> , <i>ἔστω</i> .
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## FIRST FUTURE.

*Indicative.*

Sing. <i>ἔσομαι</i> , D. <i>ἔσθαι</i> , <i>ἔσθαι</i> , P. <i>ἔσσω</i> , <i>ἔσσω</i> .	<i>ἔσῃ</i> , A. <i>ἔσῃ</i> , I. <i>ἔσῃ</i> , <i>ἔσῃ</i> , <i>ἔσῃ</i> , D. <i>ἔσῃ</i> , <i>ἔσῃ</i> , P. <i>ἔσῃ</i> .	<i>ἔσεται</i> , D. <i>ἔσῃται</i> , <i>ἔσῃται</i> , <i>ἔσῃται</i> , P. <i>ἔσῃται</i> .
Plur. <i>ἔσμεθα</i> , <i>Ἄε. ἔσμεθα</i> .	<i>ἔσθε</i> .	<i>ἔσονται</i> , D. <i>ἔσονται</i> .

*Infinitive.* *ἔσθαι*, P. *ἔσθαι*.

*Participle.* *ἔσμενος*, P. *ἔσμενος*.

II. *Εἶμι*, *I go*.

## ACTIVE VOICE.

## PRESENT TENSE.

	Singular.	Dual.	Plural.
<i>Indic.</i>	εἶμι, εἰς or εἰ, εἴσι,	ἔτον, ἔτον,	ἔμεν, ἔτε, ἔσι or ἔασα.
<i>Subj.</i>	ἔω, ἔης, ἔη,	ἔητον, ἔητον,	ἔωμεν, ἔητε, ἔωσι.
<i>Opt.</i>	ἔοιμι, ἔοις, ἔοι,	ἔοιτον, ἔοίτην,	ἔοιμεν, ἔοίτε, ἔοισιν.
<i>Imper.</i>	— ἔθι, ἔτω,	ἔτον, ἔτων,	— ἔτε, ἔτωσαν.
<i>Inf.</i>	ἔναι.	<i>Part.</i> ἔών, ἔούσα, ἔόν,	Gen. ἔόντος, ἔούσης, &c

## IMPERFECT.

*Indicative.*

<i>Sing.</i>	ἦεν or ἦα,	ἦεις or ἦεισθα,	ἦει,
<i>Dual.</i>		ἦειτον or ἦτον,	ἦέτην or ἦτην,
<i>Plur.</i>	ἦειμεν or ἦμεν,	ἦεите or ἦτε,	ἦεσαν, Ion. ἦισαν.

MIDDLE VOICE.—*Ἰεμαι*, *to hasten*.*Indicative.*

<i>Present.</i>	ἰεμαι, -εσαι, -εσαι, -έμεθον, &c.
<i>Imperf.</i>	ἰέμην, -εσο, -ετο, -έμεθον, &c.

*Obs.* 1. The Attics, and sometimes the Ionians, use the Present of *εἶμι*, in the Indic., Inf., and Part., in a Future sense, "*I will go*."

*Obs.* 2. The ancient Grammarians have another form of the Imperfect, viz. *εἶν, εἰς, εἰ—ἔτον, ἔτην—ἔμεν, ἔτε, ἔσαν*;—and of the second Aorist, *ἔον, ἔες, ἔε, &c.*; but, except the third persons *ἔε, ἔτην*, and *ἔσαν*, peculiar to epic writers, no such forms are found.

III. *Ἰημι*, *to send*, from *ἜΩ*.

## ACTIVE VOICE.

## PRESENT.

<i>Indic.</i>	ἰημι, ἰης, ἰησι,	ἔστον, ἔστον,	ἔμεν, ἔτε, ἔσι, or ἔισα.
<i>Subj.</i>	ἰώ, ἰῆς, ἰῆ,	ἰῆτον, ἰῆτον,	ἰώμεν, ἰῆτε, ἰώσι.
<i>Opt.</i>	ἰέην, ἰέης, &c.		
<i>Imper.</i>	— ἰε (ἰέθι), ἔτω, ἔστον, ἔτων,	— ἔτε, ἔτωσαν.	
<i>Inf.</i>	ἰέναι,	<i>Participles.</i> ἰές, ἰέσα, ἰέν,	Gen. ἰέντος, &c.

## IMPERFECT.

*Indic.* ἴσον, ἴσες, ἴσα, }  
*Contr.* ἴουν, ἴεις, ἴει, } ἴετον, ἴειτην, ἴεμεν, ἴετα, ἴεσαν.

## FUTURE.

*Indic.* ἦσ-ω, -εις, &c.

## 1 AORIST.

*Indic.* ἦκ-α, -ας, &c.

## 2 AORIST.

*Indic.* Same as 1st Aor. εἶτον, εἶτην, εἶμεν, εἶτα, εἶσαν.  
*Subj.* εἶ, ἦς, ἦ, &c.  
*Opt.* εἶην, εἶης, εἶη, εἶτον, εἶτην, εἶμεν, εἶτα, εἶν.  
*Imper.* — εἶς, εἶτω, εἶτον, εἶτων — εἶτε, εἶτωσαν.  
*Infm.* εἶναι. *Participles,* εἶς, εἶς, ἔν, *Gen.* ἑντος, &c.  
*PERF.* εἶκ-α, -ας, &c. *PLUPERF.* εἶκ-αι, -εις, &c.

## MIDDLE VOICE.

## PRESENT.

*Indic.* ἴμαι, ἴσαι, ἴται, ἴμεθον, &c.  
*Subj.* ἴωμαι, ἦ, ἦται, ἰώμεθον, &c.  
*Opt.* ἰώμην, &c. *Imper.* ἴσο or ἴου. *Infm.* ἴσθαι. *Part.* ἰμενος, &c.

## Indicative.

*IMPERF.* ἰμην, ἴσο, &c. *FUT.* ἦσομαι, &c. *1 AOR.* ἦκάμην, &c.

## 2 AORIST.

*Indic.* εἶμην, εἶσο, εἶτο, εἶμεθον, εἶσθον, εἶσθην, εἶμεθα, &c.  
*Subj.* εἶμαι, ἦ, ἦται, &c.  
*Opt.* οἶμην, οἶο, οἶτο, &c. rarely εἶμην, εἶο &c.  
*Imper.* — οἶ, εἶσθαι, &c. *Infm.* εἶσθαι. *Part.* ἰμενος, -η, -ον.

*PERF.* *Indic.* εἶμαι, εἶσαι, &c. *Infm.* εἶσθαι.

*PLUPERF.* *Indic.* εἶμην, εἶσο, &c.

## PASSIVE VOICE.

*FUTURE.* *Indic.* ἰθήσομαι.

*1 AOR.* *Indic.* εἶθην. *Part.* ἰθαίς.



IV. *Εἶμαι, I clothe myself.*

This Verb comes from *ἔω, to go into, to be sent, or, put into.*—Middle, *to put one's self into, to clothe one's self*; and it is the same in the Present Middle, and Present and Perfect Passive; thus,

PRES. MID., AND PRES. AND PERF. PASS.

*Indic. S. εἶ-μαι, -σαι, -ται and -σται.*—3d Pl. *εἶναι.* *Part. εἶμενος.*

FIRST AORIST.

*Indic. εἶσ (ἴσσ-, ἔισσ-) -άμην, -α, -ατο, &c.* *Part. ἑσάμενος.*

PLUPERFECT.

*Indic. εἶμην, εἶσο, and ἔσσο; εἶτο, εἶστο, ἔστο, and ἔστο.* 3d Pl. *εἶντο*

V. *Εἶσα, did set, did place.*

*Εἶσα*, a poetic defective verb signifying *to lay, viz. a foundation; to erect (a building); to place (an ambush)*, has the following parts. ACTIVE VOICE. 1 Aor. Indic. *εἶσα*; Imper. *εἶσον*; Infin. *εἶσαι*; Part. *εἶσας*, and *ἔσας*. MIDDLE VOICE. Indic. *εἰσάμην*; Part. *εἰσάμενος*; Future, *εἰσομαι*, seldom used. The defective parts are supplied from *ἰδρύω*.—The Perfect Passive, having the force of an intransitive Present, is as follows,

VI. *Ἦμαι, I sit.*

This verb may be regarded as a perfect passive from *ἔω, I put, place, or set*; Plup. p. *I have been placed or set, and remain so*; i. e. *I sit*. It wants the subjunctive and optative except in the compound *κάθημαι*, which has *κάθεμαι, καθόμην, &c.* and is more common than *ἦμαι*.

PRESENT.

*Indic. ἦ-μαι, -σαι, -ται, -μεθον, -σθον, -σθον, -μεθα, -σθε, -νται.*  
*Imper. ἦ —, -σο, -σθω, —, -σθον, -σθων, —, -σθε, -σθωσαν.*  
*Inf. ἦσθαι.*  
*Part. ἦμενος, -η, -ον.*

IMPERFECT.

*Indic. ἦ-μην, -σο, -το, -μεθον, -σθον, -σθην, -μεθα, -σθε, -ντο.*

*Obs. 3.* For *ἦνται* the Ionians use *δαται*, and the Poets *εἰαται*; and for *ἦντο* in like manner *δατο* and *εἰατο*. So also for *κάθηνται* and *κάθηντο* the Ionic forms are *κατέαται* and *κατέατο*. § 101. 12.

VII. *Κεῖμαι, I lie down.*

This verb may be regularly derived from *κεῖω*, for *κῖω* by prosthesis of *κε*; *κεῖω* becomes *κέημι* in the 2 conj. and in the middle, *κέεμαι*, by contraction, *κεῖμαι*. It has the Ionic forms, *κέαται* and *έκεατο* for *κεῖνται* and *έκειντο*. § 101. 12.

## PRESENT.

Singular.	Dual.	Plural.
<i>Indic.</i> <i>κεῖ-μαι, -σαι, -ται,</i>	<i> -μεθον, -σθον, -σθον,</i>	<i> -μεθα, -σθε, -νται.</i>
<i>Imp.</i> <i>κεῖ —, -σο, -σθω,</i>	<i> - —, -σθον, -σθων,</i>	<i> - —, -σθε, -σθωσαν.</i>
<i>Inf.</i> <i>κεῖσθαι.</i>		
<i>Part.</i> <i>κεῖμενος, -η, -ον.</i>		

## IMPERFECT.

*Indic.* *έκεῖ-μην, -σο, -το, |-μεθον, -σθον, -σθην, |-μεθα, -σθε, -ντο.*

## FIRST FUTURE.

*Indic.* *κεῖσ-ομαι, -η, -σται, &c. regular.*

VIII. *Φημί, I say.*

*Φημί*, except *φης*, in the 2d sing. pres. ind. a. is like *ιστημι*. It appears to have had an ancient form *ήμι*, whence, probably, we have the forms of the imperfect, *ήν, ής, ή*, frequently used in familiar language with *δ' ἐγώ* and *δ' ὅς*; as, *ήν δ' ἐγώ*, "said I," *ή δ' ὅς*, "said he." The infinitive *φάναι* is always used in the sense of the past time; as, *φάναι τὸν Σωκράτη*, "that Socrates has said." When the present infinitive is required it is supplied by *λέγειν*.

IX. *Οἶδα, I know.*

## ACTIVE VOICE.

## PRESENT.

Singular.	Dual.	Plural.
<i>Ind.</i> <i>οἶδα, οἶσθα,* οἶδε;</i>	<i>ἴστον, ἴστον;</i>	<i>ἴσμεν, ἴστε, ἴσασι</i>
<i>Subj.</i> <i>εἰδῶ, εἰδῆς, εἰδῆ; &amp;c.</i>		
<i>Opt.</i> <i>εἰδελην, εἰδελης, εἰδελη; &amp;c.</i>		
<i>Imp.</i> <i>— ἴσθι, ἴστω;</i>	<i>ἴστον, ἴστων;</i>	<i>—, ἴστε, ἴτωσαν.</i>
<i>Inf.</i> <i>εἰδέναι.</i>	<i>Part.</i> <i>εἰδώς, -υῖα, -ός.</i>	

\* *Οἶδας*, with the paragogic *θα*, *οἶδασθα*, by syncope *οἶσθα*. Old Attic form *οἶσθας*.

## IMPERFECT.

*Sing.* ᾔδειν, ᾔδεις, (Com. ᾔδειςθα, Att. ᾔδησθα,) ᾔδει, Att. ᾔδη.  
*Dual.* ———, ᾔδειτον, ᾔδελιγ;  
*Plur.* ᾔδειμεν, (or ᾔσμεν,) ᾔδειτε, (or ᾔστε,) ᾔδισαν, (or ᾔσαν.)  
 FUTURE εἰσομαι, more rarely εἰδήσω, *I shall know, experience.*  
*Verbal adj.* Neut. λιστόν.  
 The aorists and perfect are supplied from γινώσκω.

*Obs.* 4. *Οἶδα* is strictly a 2d perf. from εἶδω, *I see*. Perf. *I have seen, or perceived, i. e. I know*. In this sense it is used as a present only, and its pluperfect as an imperfect, as above. For *ἴσμεν*, the Ionians have *ἴδμεν*; and for *εἰδέναι*, the Epic writers have *ἴδμεναι*, and *ἴδμεν*.

Matthiæ and the older grammarians derive the above forms, beginning with *ι*, by syncope from an assumed verb *ἴσμι*, of which in the Doric dialect the forms *ἴσμι*, *ἴης*, *ἴσσι*, and the part. *ἴσας*, are extant. On the other hand, Buttman, Kühner, and others, think these forms all belong to *οἶδα*, or *εἶδω*—that *ἴσμεν*, according to the ordinary method of derivation, is formed from the Ionic *ἴδμεν*, (§6, 11.) which manifestly belongs to *εἶδω*, and not to *ἴσμι*; while *ἴστρον*, *ἴστε*, are, by a similar analogy, from *ἴδτρον*, *ἴδτε*, from the same, by dropping the mood vowel; and that the imperative termination, *θι*, is substituted for the ordinary termination, as is usually done when the mood vowel is omitted, as in *σίστασθι*, *ἄνωσθι*, &c. This is probably the true origin of these forms. (See Buttman's Gr. § 109, III.) It is certain, however, that, so far as usage is concerned, the above mixed paradigm of *οἶδα* is the only correct one.

For a catalogue of irregular and defective verbs, see § 117.

## § 113. DEPONENT VERBS.

1. Deponent verbs are those which under a middle and passive form have either an active or middle signification.

2. Deponent verbs have the middle form, except in the perfect, pluperfect and Paulo-post-future, in which the forms are passive. Their perfect has sometimes both an active and passive sense.

3. Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

4. The Tenses of deponent verbs are: the *Present*, *Imperfect*, *Perfect*, *Pluperfect*, and *Paulo-post-future* of the passive form; the *First Future* and *First Aorist* of the middle form; and the *First Future* and *First Aorist* in the passive form, and

\* *Οἶδας* with the paragogic *θαι* becomes *οἶδασθαι*, and then by syncope *οἶσθαι*, as above.

with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the Pres. and 1 Fut. Mid. and Perf. Pass. ; thus, *δέχομαι, δέξομαι, δέδεγμαι.*

SYNOPSIS OF DEPONENT VERBS.

*Note.* In the above table the imperative and infinitive of the perf. *δέδωκε* and *δέδεγ-σθαι* are changed by euphony into *δέδωκε* and *δέδεχθαι*, § 6. 7. 17

§ 114. IMPERSONAL OR MONOPERSONAL VERBS.

Many verbs are occasionally taken impersonally ; as, *ἀρέσκει, it pleases ; ἀρκεῖ, it suffices ; συμφέρει, it is profitable, &c.*

The following are those which are chiefly taken impersonally ; viz.

1. *πρέπει, it is becoming ; ἔπρεπε, it was becoming ; πρέπεις, to be becoming ; τὸ πρέπον, that which is becoming ; pl. τὰ πρέποντα.*

2. *μέλει, it concerns ; ἔμελε, μελήσει, μεμέληκε and μέμηλε.*

3. *δοκεῖ, it appears ; ἐδόκει, (from δοκέω) ; ἔδοξεν, (δοκῶ) ; τὰ δοκοῦντα.*

4. *δεῖ, it behoves ; ἔδει, δεήσει, δεῖν, τὸ δεόν, τὰ δεόντα.*

5. *χρή, it is necessary ; ἐχρήν, χρήσει, χρήναι, and χρήν ; τὸ χρεών, contracted for χρέαον. Subj. χρήν.*

§ 115. DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

1. **DESIDERATIVE VERBS** are those which denote a *desire or intention of doing*. They are commonly formed by adding *ασίω* to the first root of the primitive ; as,

*γελᾶω, I laugh ; 1 R. γελα- γελασείω, I desire to laugh. πολεμέω, I make war ; „ πολεμε- πολεμησείω, I desire war*

Another form of desideratives is that in *-άω* or *-ιάω*, properly from substantives; as, from *θάνατος*, *death*; *θανατιάω*, *I long for death*; *στρατηγός*, *a general*; *στρατηγιάω*, *I wish to be a general*. Also from verbs, by first forming substantives from them; as,

*ἀνεισθαι*, *to buy*; (*ἀνητής*), *ἀνητιάω*, *I wish to buy*.  
*κλαίω*, *I weep*; (*κλαῦσις*), *κλαυσιάω*, *I am disposed to weep*.

2. **FREQUENTATIVES** are those which signify *repeated action*. These commonly end in *-ζω*; as, *ῥιπιάζεις*, (from *ῥίπτειν*), *to throw from one place to another*, *Mid. to throw one's self this way and that, to be restless*; *σιταράζεις*, (from *σίτεειν*), *to sigh much and deeply*; so, from *αἰτεῖν*, *to demand*; *αἰτιάζεις*, *to beg*; *ἔρπειν*, *to creep*; *ἐρπύζειν*, *to creep slowly*.

3. **INCEPTIVES** are those which express the *beginning* or *continued increase* of an action. These commonly end in *-σκω*; as, *γενειάσκω*, *to begin to have a beard*; *ἡδύσκω*, *to grow to manhood*; (the same as *γενειάω* and *ἡδύω*); in part transitive; as, *μεθύσκω*, *to intoxicate*; from *μεθύω*, *I am intoxicated*.

## § 116. IRREGULAR AND DEFECTIVE VERBS.

In many of the Greek verbs, a variety of forms, and an apparent irregularity in the formation of different tenses appears. This is occasioned partly by the adoption of new forms of the present and imperfect tenses, which are used either jointly with their primitives, if they are still in use; or in their stead, if they have become obsolete, while the other tenses continue as regularly formed from the primitive verb; and partly by the use of tenses taken from synonymous verbs of a different theme, in the place of those which have become nearly or entirely obsolete; and thus, as it were, out of the fragments of two or more verbs, whose other parts have disappeared, is formed a new whole. The parts of this whole, being all that remains in use of their respective roots, considered by themselves are really *defective verbs*. And some of these, though regularly formed from their own themes, yet not being formed from the present to which they are attached, but from some other verb related to it in form or signification, the whole verb is not improperly termed *anomalous* or *irregular*. This appellation, then, properly belongs to all those verbs whose present, first future, and perfect, do not follow the common analogy of conjugation. A few examples will illustrate these remarks; thus, *ἵδω*, *to go under*, has *ἵδνω*, *ἵμι*, and *ἵδσκω*, all different forms of the present; but the first future, and the tenses derived from it, are regularly formed from the primitive *ἵδω*, and the second aorist *ἴδον* from

the form in -μι. Again, *πάσχω*, *I suffer*, has fut. *παθήσω*, and p. *πῆσθαι*, from the obsolete present, *παθίω*; the 2d aor. *ἔπαθον*, 2 p. *τίπῃθα*, from the obsolete *πῆθω*; and the 1st f. m. *πίσσομαι*, (§ 6. 18.,) and 2 p. a. *τίπῃσθα*, from the obsolete *πίνθω*. In this latter example, *πάσχω*, the only present in use, with its imperf. *ἔπασχον*, is a *defective verb*, having no other tenses derived from them; in like manner, the other parts from their respective themes are so many *defective verbs*. But, taken together, and as attached to *πάσχω*, a theme from which they are not formed, according to the common analogy of conjugation, they form what is called an *anomalous* or *irregular verb*.

In most irregular verbs the irregularity is caused by the adoption of a new present and imperfect, formed by certain changes on the root of the verb in these tenses, while the other tenses continue to be formed regularly from the primitive root or theme. Thus from *ΛΗ'ΒΩ*, is formed the new present *λαμβάνω*, imperfect, *ἐλάμβανον*, while the Future, *λήψω*, and all the tenses following it are formed regularly from the root *ΛΗΒ*.

In this way new presents are formed from old roots as follows:

I. By the addition of certain letters to the root; thus,

Theme	Root.	let. add.		New Pres.	Fut.
1 δόκω,	δοκ-	s,	makes	δοκέ-ω,	δόξω.
2 τίω,	τι-	ν,	,,	τιν-ω,	τίσω.
3 άγω,	άγ-	νυ,	,,	άγνύ-ω,	άξω.
4 θω,	θ-	ννυ,	,,	έννύ-ω,	θσω.
5 έλαω,	έλα-	υν,	,,	έλαύν-ω,	έλάσω.
6 έρεώ,	έρε-	ειν,	,,	έρσειν-ω,	έρήσω.
7 γηράω,	γηρα-	σκ,	,,	γηράσκ-ω,	γηράσω.

II. Of roots that end with a vowel, some drop it before the added letters; some change *ο* into *ω*, *ε* into *η*, and others change *ε* or *ο* into *ι*; thus,

Theme.	Root.	R. changed.	let. add.	New Pres.	Fut.
1 άμαρτέω,	άμαρτε-	άμαρτ-	αν,	άμαρτάν-ω,	έμαρτήσω
2 έριδέω,	έριδε-	έριδ-	αιν,	έριδαιν-ω,	έριδήσω.
3 ζώω,	ζο-	ζω-	ννυ,	ζωννύ-ω,	ζώσω.
4 άλλδέω,	άλδε-	άλδη-	σκ,	άλδήσκ-ω,	άλδήσω.
5 εύρέω,	εύρε-	εύρι-	σκ,	εύρισκ-ω,	εύρήσω.
6 αλόω,	άλο-	άλι-	σκ,	άλισκ-ω,	άλώσω.
7 βιώω,	βιο-	βιω-	σκ,	βιώσκ-ω,	βιώσω.

III. Of roots that end with a *κ*-mute or a *τ*-mute, the final mute is sometimes dropped before the added letters; thus,



- 4 By VI, μένω becomes μιμένω, and by V, μίμνω, fut. μενέω.  
 5 By VI, τένω becomes τιτένω, by V, τίτνω, and by VII, τίπτω, fut. τέξω.  
 6 By I, ἴκω becomes ἰκάνω, by V, ἴκνω, by I, ἰκνέω, ἰκνέομαι, fut. ἴξω.  
 7 By VIII, σχέω becomes χέω, by VII, ἔχω, fut. both ἔξω and σχήσω.

## § 117. ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

### EXPLANATION.

In the following Table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either entirely obsolete, or are merely supposed, in order to derive from them by analogy the forms in use.

When there is but one form of the root, the numbers 1, 2, &c. are omitted, as in δγω.

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

### A.

Αγαμαι, to admire : a passive form from ἀγαμη, Th. δγᾶω, (1 R. δγα-); pr. and imp. like ἴσσομαι; ἀγάσσομαι, s. a. — fut. δγάσσομαι, R.

Ἀγνρίω, δγννυμι, to break : from ἀγω, (R. δγ-,) 1 f. δξω, &c. R. 1 a. ἱαξα, 2 a. p. ἱάγην, 2 perf. ἱαγα, with a passive signification. It commonly takes the syllabic augment, probably owing to its having anciently had the digamma as the initial letter; thus, pr. Φάγω, 1 a. ἱΦαξα, and then ἱαξα; &c.

\*Αδω; See ἀνδάνω.

\*Αγω, to lead : (R. δγ-,) f. δξω, &c. R. It has a reduplication in the 2 a. ἡγαγον, perf. ἡχα, and with the reduplication, δγήοχα, (poetic, ἀγνῶ, δγίνω.)

Αἰξω; See αἰζάνω.

Αἰρέω, to take : (1 R. αἰρέ-, 2. ἔλ-, from ΕΛΩ,) f. αἰρήσω, or -έσω, &c. R. fut. ἔλω, 2 aor. εἶλον, mid. εἰλάμην, Alexandrian form for εἰλόμην.

Αἰσθάνομαι, to perceive : (1 R. αἰσθε-, 2. αἰσθ-,) f. m. αἰσθήσομαι, &c. R. from ΑΙΣΘΕΟΜΑΙ, aor. 2. ᾔσθόμην.

Αλδαινω, ἀλδήσκω, to nourish : (1 R. ἀλδέ-,) f. ἀλδήσω, &c. R. from ΑΛΔΕΩ.

Αλέξω, to avert : (1 R. ἀλεξι- and ἀλέκ-,) f. ἀλεξήσω, &c. from ΑΛΕΞΕΩ; 1 aor. m. ἀλεξάμην, &c. from ΑΛΕΚΩ.

\*Αλεσίγω, δλίομαι, to shun : (1 R. δλεσ-, from \*ΑΛΕΥΩ,) 1 a. ἡλευσα, 1 a. m. ἡλευάμην and ἡλεάμην, by elision of σ for ἡλευσαμην.

\*Αλινδύω, to roll : (1 R. ἀλί-,) f. ἀλίσω, &c. R. from ἀλίω.



- ἄλίσκω**, to take : (1 R. ἄλδ-,) f. ἄλῶσω, &c. R. from ΑΛΟΩ, 2 aor. ἔλωσα, or ἔλων, from ΑΛΩΜΙ. This verb has a passive signification in the aorists and perfect active.
- ἄλίσκω**, ἀλυσκάνω, to avoid : (1 R. ἀλέκ-,) fut. ἀλέξω, &c. R. from ΑΛΥ-ΚΩ, s. s. as ἄλτω.
- ἄλφαινω**, (ἀλφάνω, ἀλφαίω,) to gain : (1 R. ἀλφδ-,) fut. ἀλφάσω, &c. R. from ΑΛΦΕΩ.
- Ἀμαρτάνω**, to err : (1 R. ἀμαρτέ-,) fut. ἀμαρτήσω, &c. R. from ἀμαρτέω.
- Ἀμβλίσκω**, to miscarry : (1 R. ἀμβλδ-,) fut. ἀμβλώσω, &c. R. from ἀμβλδω.
- Ἀμπεῖχω**, and ἀμπισχυτόμαι. See ἔχω.
- Ἀμφιέννυμι**. See ἔννυμι.
- Ἀναγιγνώσκω**. See γινώσκω.
- Ἀναλίσκω**, to read : See ἄλίσκω.
- Ἀνδάνω**, to please : (1 R. ἀδδ-, 2. ἀδ-, 3. ἀδδ-,) fut. ἀδήσω, &c. R. from ἀδέω, 2 a. ἔαδον for ἔιδον, 2perf. ἔαδα, with the syllabic augment, s. s. as ἔδω.
- Ἀνοιγνῶ**, ἀνοίγνυμι, from ἀνοίγω, (ἀνὰ and εἰγω,) to open : (R. οἶγ-,) f. ἀνοίξω, p. ἀνέψω, &c. R. often with both temporal and syllabic augment; as, imp. ἀνέψω, 2perf. ἀνέψω, &c.
- Ἀνώ**, α, to order : (1 R. ἀνώγ- and ἀνωγέ-,) f. ἀνώξω, &c. R. or, f. ἀνωγήσω, &c. R. from ἀνωγέω; hence, pres. imperative, ἀνώχθι, ἀνώχθω, &c. by syncope for ἀνώγηθι, ἀνωγήτω, &c. as if from ΑΝΩΓ-ΗΜΙ, 2perf. ἤνωγα.
- Ἀπυθάνομαι**. See ἔχθάνομαι.
- Ἀπουράω**, to take away : (from ἀπὸ and ΑΥΡΩ, 1 R. ἀπρ-,) imperf. R. ἀπύραον, 1 aor. ἀπύρα, m. ἀπυράμην, from ἀπάρω. From this verb, or more probably from ΑΠΟΥΡΩ, (the obsolete Th. of ἀπουρίζω, to dispossess,) comes 1 aor. inf. ἀποῦραι, part. ἀποῦρας, and ἀπουράμενος, used by Homer, Pindar, and Hesiod, in the sense of "to rob;" "to plunder;" "to encroach on the limits of property of another."
- Ἀπολλυμι**. See ἔλλομι.
- Ἀρίσκω**, to please : (1 R. ἀρί-,) fut. ἀρίσω, ἤρεκα, &c. R. from ἀρίω.
- Ἄρω**, to fit, or adapt : (1 R. ἄρ-,) fut. ἀρῶ and ἄρω, (§ 101. 4. (6.)) p. ἤρα, &c. R. 2perf. ἤραρα and ἄρηρα, with the Attic reduplication from ἤρα.
- Ἀξίω**, and αὐξάνω, to increase : (1 R. αὐξί-,) fut. αὐξήσω, &c. R. from ΑΥΞ-ΕΩ; likewise, δέξω, δεξήσω, &c. from ΑΕΞΕΩ.
- Ἀχθομαι**, to be indignant : (1 R. ἀχθέ-,) fut. ἀχθήσομαι, or -ίσσομαι, &c. R. from ἀχθέομαι.

## B.

- Βαίνω**, βάσσω, βιβάω, to go : (1 R. βά-,) 1 fut. βήσομαι, p. βίβηκα, &c. R. from ΒΑΩ; 2 aor. ἔβην, from ΒΗΜΙ; imperat. βήθι, in compounds shortened, as, κατέβα. N. B. βήσω, in the fut. act. and ἔβησα, 1 aor. have exclusively an active signification, to cause to go.

**Βάλλω, to throw :** (1 R. βάλ-, and βαλε-, 2 βαλ-, 3 in compounds βολ-,) fut. βαλῶ (Poet. βαλλήσω) βεβάληκα, &c. R. as if from ΒΑΛΕΩ ; hence, by syncope, ΒΑΕΩ, from which βλήμι, of the 2d conj.

**Βιῶσκα, to live :** (1 R. βιό-,) fut. βιώσω, &c. R. from βίω ; 2 aor. ἔβιον, from βίωμι, (all in use.)

**Βλαστάνω, to bud :** (1 R. βλαστέ-,) fut. βλαστήσω, &c. R. from ΒΛΑΣΤΕΩ.

**Βόσκα, to feed :** (1 R. βο- and βοσκέ-,) fut. βώσω, &c. R. from βόω ; and f. βοσκήσω, &c. R. from βοσκέω.

**Βούλομαι, to will :** (1 R. βουλέ-, 2 βουλ-,) f. βουλήσομαι, &c. R. from ΒΟΥΛΕΩ ; hence also, 2perf. βέβουλα.

**Βρώσκα, βιβρώσκα, to eat :** (1 R. βρό-,) fut. βρώσω, &c. R. from βρώω ; 2 aor. ἔβρων, as if from βρώμι.

### Γ.

**Γαμέω, to marry :** (1 R. γαμέ-, and γάμ-,) fut. γαμήσω, and -έσω, &c. R. 1 aor. ἐγάμησα, N T. ; and ἔγημα, as if from ΓΑΜΩ, or ΓΗΜΩ.

**Γέντο, in Homer, he took :** probably for ἔλετο ; γ being put for F, and ν for λ, as in the Dor. ἦνθε for ἦλθε ; thus, Fἔλετο would become γέντο, and by syncope, γέντο.

**Γηρασκω, to grow old :** (1 R. γηρά-, and γηρ-,) f. γηράσω, &c. R. from γηράω ; 1 aor. ἔγηρα, from ΓΗΡΩ ; γηράναι pres. inf. from γήρημι.

**Γίγνομαι, γίνομαι, to become :** (1 R. γέν-, 2 γεν-, 3 γον-,) fut. γενήσομαι, &c. R. from ΓΕΝΕΩ, 2perf. γέγονα. N. B. Allied to this verb is

**Γείνομαι, to be born :** (1 R. γαίν-,) used in the pr. and imp. ; the first aor. ἔγενάμην is used actively, to beget, to bear ; hence, δι γεινόμενοι, parents ; γεινέμενη, a mother.

**Γιγνώσκω, γινώσκω, to know :** (1 R. γνῶ-,) fut. γνώσω, p. ἔγνωκα, γνωσθήσομαι, ἔγνωμαι, R. from ΓΝΩΩ ; 2 aor. ἔγνων, from γνῶμι, sub. γνῶ, opt. γνοῖην, imper. γνῶθι, inf. γνῶναι, part. γνῶς.

### Δ.

**Δαῖω, to learn :** (1 R. δαί-, 2 δα-, 3 δα-,) fut. δαήσω, &c. R. from ΔΑΕΩ, by epenth. from δάω ; whence p. δέδαα, (§ 101. 5.) 2 aor. p. ἐδάην, or act. from δάημι, from δάω comes δάσκα, and, by reduplication, διδάσκα, to teach.

**Δαίω, to divide, to feast, to entertain :** (1 R. δαί- and δάδ-,) f. δαίσω, more frequently δάσω, p. δέδακα, &c. R. from ΔΑΖΩ.

**Δαίω, to burn :** (1 R. δαί-, 2 δα-, 3 δη-,) second perfect δέδηκα, through all its moods.

**Δάκνω, to bite :** (1 R. δήκ-, 2 δακ-,) fut. δήξω, &c. R. from ΔΗΚΩ ; 2 aor. ἔδακον

**Δασθάνω, to sleep :** (1 R. δαρθέ-, 2 δάρθ-,) fut. δαρθήσομαι, &c. R. from ΔΑΡΘΕΩ ; 2 aor. ἔδαρθον.

**Φέβει, to fear :** (1 R. δειδ-, 2 δειδ-, 3 δοιδ-, also 2 δι-, 3 δι-, from ΔΙΩ,) fut. δέισω, p. δέδεικα, or δέδοικα, 2 perf. δέδοικα ; also from ΔΙΩ

2 aor. *ἴδων*, 2 perf. *ἰδία*, (poetice *δεῖδια*), pl. *δεδίαμεν*, by syncope, *δεδιμεν*, &c. and imper. *ἰδέσθι*, with a present sense, *to fear*; the middle *ἰδομαι*, with its derivatives *δεδίσκομαι*, *δεδίσσομαι*, &c. have an active signification, "*to frighten*."

*Δεικνέω*, *δείκνυμι*, *to show*: (1 R. *δείκ-*), f. *δείξω*, &c. R. from ΔΕΙΚΩ; Ionic ΔΕΚΩ, hence *δείξω*, &c.

*Δέομαι*, *to need*: (1 R. *δέ-*, from ΑΕΕ'ΟΜΑΙ,) fut. *δέσομαι*, &c. R. In the active voice it is used impersonally; as, *δέτ*, *δέχεται*, &c. See Impersonal Verbs, § 114.

*Διδάσκω*, *to teach*: (1 R. *διδέχ-* and *διδασκτ-*), f. *διδάξω*, (and *διδασκῆσω*), *δεδίδαχα*, &c. R. § 116. IX. 3.

*Διέρπνεω*, *to escape*: (1 R. *δρά-*), fut. *δράσω*, &c. R. from *δράω*, a regular verb in use; 2 aor. *ἰδρην*, (from ΑΦΗΜΙ,) for which also *ἰδραν*, *-ās*, *-s*, &c. N. B. This verb is used in composition only.

*Δοκέω*, *to think*: (1 R. *δοκτ-* and *δοκ-*), f. *δόξω*, &c. R. from ΔΟΚΩ;—also fut. *δοκῆσω*, &c. R. but less in use than the other forms.

*Δύναμαι*, *I can*: (1 R. *δυνά-*), like *ἵσταμαι*, f. *δυνήσομαι*, &c. R. from ΔΥΝΑΟΜΑΙ; 1 aor. pass. *ἰδυνάσθην* and *ἰδυνήσθην*.

*Ἰδέναι*, *δένειν*, *to enclose, to go into*: (1 R. *δέ-*), fut. *δέσω*, *δέδεκα*, &c. R.; 2 aor. *ἴδω*, from ΔΥΜΙ.

## E.

*Ἔδω*, *ἔδω*, and *ἔσθω*, *to eat*: (1 R. *ἔδ-*, 2 *ἔδ-*, 3 *ἔδ-*, also 2 R. *φαγ-* from *φάγω*), fut. *ἔδσω*, p. pass. *ἔδήσομαι* for *ἔδεσμαι*; 1 aor. pass. *ἔδέσθην* from *ἔδω*; f. m. *ἔδομαι* and *ἔδοῦμαι*; 2 perf. *ἔδα*, Attic *ἔδηδα*, p. a. *ἔδεκα*, (by change of vowel, for *ἔδεκα*), Attic, *ἔδεκα*, 2 aor. act. *ἔφαγον*, from *φάγω*; (*ἔδομαι* is rather the present used in the sense of the futuro.)

*Ἐθέλω*, *θέλω*, *θέλλω*, *I wish*: (1 R. *θελέ-*), fut. *θελήσω*, *τεθέληκα*, R.

*Ἔθω*, *I am wont*: only with epic writers; 2 perf. *ἔωθα*, Ionic *ἔωθα*, in the same signification. *ἔωθειν*, *I was wont*.

*Ἔϊαω*, *to see*, (1 R. *εἶδ-*, *εἶδε-*, 2 *ἶδ-*, 3 *εἶδ-*), an old verb, which, in the active voice, has only the 2 aor. *εἶδον* and *ἶδον*, used as a substitute for the aorist of *ὁράω*, *to see*—a verb which has only the present *ὁράω*, the imperfect *ὥρων*, Attic *ἰωρων*, and the perfect *ἰώρῃκα*, pass. *ἰώρῃμαι*, the other parts being made up from *ὑπτομαι*, and *εἶδω*, as here. In the middle and passive, *εἶδω* has the present *εἶδομαι*, the imperfect *εἶδόμεν*, 1 aor. *εἰσάμην*, (*ἰσισάμην*), like the Latin *videri*, meaning *to be seen, to seem, to appear, to resemble*. *Εἰδόμεν*, or *ἰδόμεν*, the 2 aor. mid. is also used in an active sense, particularly by the Attics, in the imperative *ἰδοῦ*, *ἰδεσθε*, as an interjection, *see, lo, behold*.

Of this verb the 2d perfect *εἶδα*, strictly *I have seen, perceived, or comprehended*, is never used as a perfect, but

only as a present, meaning *I know*, having the pluperfect ἤδειν, as an imperfect *I knew*, and the future m. εἶσομαι, rarely εἰδήσω, *I shall know*, or *experience*. The other parts, viz. the aorists and perf. are supplied from γινώσκω.—For the parts of οἶδα, see § 112, IX.

**ΕΙΚΩ**, *I resemble, I seem*, (1 R. εἰχ-, 2 ΙΚ-, 3 οἰχ-,) is used only in the 2 perf. οἶκα, Ionic ἰοικα, Attic εἶκα, employed as a present in the sense of *I am like, I seem, I resemble*. Inf. εἰκίναί, part. εἰκώς, νῖα, ὅς. Hence the adverb εἰκόντως. From this verb comes εἶσχω and ἴσχω, *to compare*.

**Εἰλω** and εἰλλω, *to roll up, press together*, more commonly εἰλέω or εἰλίω, (1 R. εἰλ-, εἰλε-, or εἰλε-) F. -ήσω, &c. 1 Aor. inf. ἔλσαι, ἐέλσαι, part. ἔλσας. Perf. pass. ἔελμαι, 1 Aor. p. ἐέλην, Inf. ἐέληναι, or ἐέλημεναι, part. ἐέλης, all of which have sometimes the *spiritus asper*, and sometimes the *spiritus lenis*.

**Εἰμι**, *I am*: (1 R. εἰ-,) from ΕΩ; f. m. ἔσομαι, imp. ἦν. See § 112, I. But

**Εἶμι**, *I go*: comes from ΙΩ, f. m. εἶσομαι, p. εἶα, Attice ἦα. See § 112, II.

**Εἶπω** or ΕἶπΩ, *to say*: used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. εἶπάμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέπωα, ἐνέπωα. The other parts are supplied from ἔρω, which see.

**Ελαύνω**, *to drive*: (1 R. ἐλά-,) fut. ἐλάσω, p. ἤλακα, &c. R. from ἐλάω, also in use. The Attic future is ἐλῶ, ἐλῆς, ἐλῆ, &c. for ἐλάσω, ἐλάσεις, &c.

**Ενέθω**, *to shake, to agitate*: (R. ἐνέθ-,) 2perf. ἤνοθα, Attic ἐνένοθα: used chiefly in compounds; as, παρ-ἐνένοθεν, ἐν-ἐνένοθεν, &c.

**Ἔννυμι**, *to clothe*: (1 R. ἐν-,) fut. ἔσω; p. pass. εἶμαι, and also ἔρμαι, from ΕΩ; ἀμφιέννυμι has Attice ἀμφιῶ for ἀμφιέσω; ἀμφιᾶζω and ἀμφιέσκες are rare forms of the same word.

**Ἔπω**, see εἶπω.

**Ἐπευ**, *to be actively employed*: (1 R. ἐπ-, 2 σπ-,) mid. ἔπομαι, *to follow*, fut. ἐψομαι, has the 2 aor. ἔστον and ἐσόμεν, as if from ΣΠΕΩ. See ἔχω; to be found chiefly in compounds.

**Ἐριδαίνω**, *to contend*: (1 R. ἐριδέ-,) fut. ἐριδήσω, &c. from ΕΠΙΑΕΩ, per epenth. from ΕΠΙΑΩ: hence ἐριζέω, s. s. fut. ἐρίσω, &c. Reg.

**Ἐρομαι**, see ἔρω.

**Ἐρῶ**, *to go away*: (1 R. ἐρήβ-,) f. ἐρήβω, &c. R. from ΕΡΠΕΩ.

**Ερυθραίνω**, *to make red*: (1 R. ἐρυθ- and ἐρεθ-,) fut. ἐρυθήσω, &c. (R. from ΕΡΥΘΕΩ,) and also ἐρεθίσω, as if from ΕΡΕΥΘΩ.

**Ερχομαι**, *to go*: (1 R. ἐλκεθ-, 2 ἐλκεθ-, 3 ἐλκεθ-,) fut. ἐλεύσομαι, 2perf. ἔλθοθα, Attice ἐλθῆθα, from ΕΛΕΥΘΩ; whence also 2 aor. act. ἔλθοον, by syncope for ΗΛΥΘΟΝ. In some tenses εἶμι is more in use than ἔρχομαι

**ΕΡΩ**, by metathesis *ῥέω*, and by epenth. *ῥέω*; also *εἶρω*, by ep. *εἶρω*, from one or other of which the tenses in use are regularly formed; (1 R. *ῥε-*, *ῥέ-*, and *ῥε-*, 2. *ῥε-*;) thus, from *ῥέω*, 1 aor. m. *ῥέμεν*, from *ῥέω*, fut. *ῥήσω*, and 1 aor. p. *ῥέμεθον* and *ῥέμεθον*; from *ῥέω*, fut. *ῥέσω*, p. *ῥήκα*, p. pass. *ῥήμαι*, fut. *ῥέω*, 2. a. m. *ῥέμεν*; and probably from *εἶρω*, comes the fut. *εἶρωμαι*.

**Ερωμαι**, in the sense of *to ask*, occurs chiefly as an aorist to *ῥωρέω*.

**Εσθίω**, *to eat*: used in the pres. and imp. for *ἔδω*. See *ἔδω*.

**Εδδω**, *to sleep*: (1 R. *εἰδ-*;) fut. *εἰδήσω*, &c. R. from **ΕΥΔΕΩ**, augments the initial vowel, thus, *ἡδδον*; so in compounds, *καθηδδον*, &c.

**Εὑρίσκω**, *to find*: (1 R. *εὑρε-*, 2. *εὑρε-*;) f. *εὑρήσω*, &c. R. from **ΕΥΡΕΩ**, by epenth. from **ΕΥΡΩ**; whence a form of the 1 aor. m. *εὑράμεν*.

**Ἐχθάνομαι** and **ἀντιχθάνομαι**, *I am hated*: (1 R. *ἐχθ-*;) fut. *ἐχθήσομαι*, perf. p. *ἔχθημαι*, R. from *ἐχθίομαι*, from *ἐχθω*, poetic, and used only in the present.

**Ἐχω** *to have*: (1 R. *ἐχ-*, and *σχ-*, 2. *σχ-*;) fut. *ἔξω*, (with the aspirate,) or *σχῶσω*, p. *ἔσχακα*, &c. R. from **ΣΚΕΩ**, also *σχέθω*. This verb has another form of the present and imperf. *ἴσχω* and *ἴσχον*, in the sense of *to hold*, which has the future *σχῆσω*, &c.; so also *σχέθω*, *ἔσχεθον*. In the compounds observe the following varieties: viz. *ἀνίχω*, (for which also *ἀνασχέθω*) in the middle has a double augment in the imperf. and 2 aor, *ἡνιχόμεν*, *ἡνισχόμεν*: *ἀμύχω*, *to enclose*, has f. *ἀμφίξω*, 2 aor. *ἡμισχον*; mid. *ἀμύχομαι* or *ἀμισχρόμαι*, *to wear*; fut. *ἀμφίξομαι*, 2 aor. *ἡμισχόμεν*; *ἐπισχρόμαι*, *to promise*, fut. *ἐπισχρήσομαι*, &c. R.

**Ἐψω**, *to cook*: (1 R. *ἐψ-*;) fut. *ἐψήσω*, &c. Reg. from **ΕΨΕΩ**.

**ΕΩ**, *to place*: (1 R. *ε-*;) Defective, 1. a. *εἰσα*, 1 f. m. *εἰσομαι*, 1 a. m. *εἰσάμεν*. The derivatives from this root are, 1. *ἔμαι*, *I sit*, (perf. for *εἰμαι*.) § 112. VI.; 2. *ἔξομαι*, *to set down*, (whence *ἔζω* and *καθίζω*, R.); 3. *ἐννομι*, *to clothe*; and, 4. *ἔμι*, *to send*, *ἔσω*, *εἰσα*, R.

## Z.

**Ζάω**, *to live*: (1 R. *ζά-*;) f. m. *ζήσομαι*; 2 aor. *ἔζην*, as if from **ZHMI**. See § 98. Obs. 2. To supply the defective parts of this verb, tenses are borrowed from *βίω*.

**Ζευγνύω** and **ζεύγνυμι**, *to join*: (1 R. *ζεύγ-*, 2. *ζυγ-*;) f. *ζεύξω*, &c. R. from **ΖΕΥΓΩ**, 2 a. p. *ἔζυγνυ*.

**Ζωννύω**, *ζώνομαι*, *to gird*: (1 R. *ζέ-*;) f. *ζώσω*, &c. R. from *ζέω*.

## H.

**Ἡβάζω**, *to attain the age of puberty*: (1 R. *ἡβά-*;) f. *ἡβήσω*, &c. R. from *ἡβάω*.

**Ἡδω**, *to sweeten, to please*: (1 R. *ἡδ-*;) f. *ἡσώ*, &c. R. s. s. as *ἀνδάνω* which see.

**Ἡῖαι**, *to sit*: see **ΕΩ**, and § 112. VI.

Ἡμί, by Aphæresis for φημί, *I say* : likewise ἦν, ἦ, for ἔφην, ἔφη. See § 112. VIII.

Θ.

Θέλω. See θέλω.

ΘΗΠΩ, (Poetic) *to be amazed* : (1 R. θήπ-, 2 θαπ-,) 2perf. τέθηκα, 2 aor. ἔταφον, by metathesis for ἔθαπον, of which the part. θαπών is in use.

Θηγάνω, *to sharpen* : (1 R. θήγ-,) f. θήξω, &c. R. from θήγω, s. s.

Θιγγανω, *to touch* : (R. θίγ-,) f. θίξω, &c. R. from θίγω ; 2 aor. ἔθιγον.

Θνήσκω, *to die* : (1 R. θνα- and θαν-, 2 θαν-), f. m. θανοῦμαι ; p. τέθνηκα, and by syncope, τέθναα, whence the common forms, τέθναμεν, τεθνᾶσιν, τεθνάναι, &c. (§ 101. 5.) ; from ΘΑΝΩ comes 2 f. m. θανοῦμαι, and 2 aor. a. ἔθανον. From the p. a. τέθνηκα, comes a new present τεθνήκω, 1 f. τεθνήξω. Parts also occur as if from a form in -μι ; thus, τεθναθι, τεθναίην, as if from τέθνημι.

Θορνῶ, θόρνυμι, θρώσκω, *to leap* : (1 R. θορέ-, 2 θορ-,) f. θορήσω, &c. R. from θορέω, f. m. θοροῦμαι, 2 aor. act. ἔθορον.

I.

Ἰδρύνω, ἰδρύμι, *to establish* : (1 R. ἰδρύ-,) from ἰδρύω, f. ἰδρύσω, &c. R.

Ἰζάνω, *to set* : (1 R. ἰζά-, and ἰδ-,) 1 fut. ἰζήσω, &c. R. from ἰζίω ; and ἰσω, &c. R. from ἰζώ and ἰΩ. In like manner καθιζάνω, καθίζω, &c. See \*ΕΩ.

Ἰημι, *to go* : pres. m. ἵεμαι. See § 112. III.

Ἰημι, *to send* : (1 R. ἱ-,) f. ἵσω, p. εἵκα, 1 aor. ἦκα, 2 aor. ἦν, from ΕΩ. § 112. IV.

Ἰκάνω, ἰκνέομαι, *to come* : (R. ἱκ-,) from ἱκω, s. s. R. whence they have f. m. ἱζομαι, perf. pass. ἵγμαι, 2 aor. ἰκόμην.

Ἰλάσκομαι, *to propitiate* : (1 R. ἰλά-,) f. ἰλάσομαι, &c. R. from ἰλάω ; whence ἸΔΗΜΙ, of which some parts occur in Homer.

Ἰπταμαι. See πέτομαι.

Ἰσημι, *to know* : m. ἴσμαι, used in the singular number by Doric writers only. \* See εἶδω.

Ἰσχω. See ἔχω.

K.

ΚΑΖΩ, ΚΑΔΩ, ΚΑΔΕΩ, *to cause to yield* : (1 R. καδέ-,) fut. ΚΑΔΗΣΩ p. p. f. κεκαδήσομαι, Hom.

Καθίζομαι, *to sit* : (κατὰ and ἕζομαι, 1 R. ἕδ-, 2 ἰδ-,) fut. καθεδοῦμαι, 1 aor. p. ἱκαθίσθην.

Κέλομαι, *to order* : (1 R. κελέ-,) f. κελήσομαι, &c. R. from κελίμαι.

Κεῖμαι, *to lie* : see § 112. VII.

Κεραννώ, κεράννυμι, *to mix* : (1 R. κερά-,) fut. κεράσω, &c. Reg. from κεράω. Sometimes it inserts σ before -θησομαι, in 1 f. pass. sometimes not. Hence also κερνάω, from which κίρνημι, s. s. imper. κίρνη, for κίρναθι.

**Κερδαίνω**, to make gain : (1 R. κερδαίν-, and κερδά-,) f. κερδανῶ and κερδήσω ; perf. κεκέρδηκα.

**Κιχανω**, to overtake : (1 R. κιχέ-, 2 κιχ-,) f. κιχήσω, &c. R. from κιχέω ; 2 aor. ἔκιχον, and ἐκίχην, from KIXHMI.

**Κίχρημι**, to lend : (1 R. χρά-,) fut. χορήσω, &c. R. from χράω.

**Κλάζω**, to cry aloud : (1 R. κλάγγ-, 3 κληγ-,) f. κλάγξω, &c. R. from κλάγγω ; 2 perf. κέκληγα, as if from κλήζω.

**Κλέω**, to hear : (1 R. κλέ-,) Reg. except the imperative pres. κλῦθι, as if from ΚΛΥΜΙ.

**Κορεννύω**, κορεννύμι, to satisfy : (1 R. κορέ-,) f. κορέσω and κορήσω, &c. R. from κορέω.

**Κράζω**, to crow : (1 R. κράγ-,) f. κράξω, &c. R. exc. imper. perf. κέκραχθι.

**Κρεμαννύω**, κρεμάννυμι, and κρημνύμι, to hang : (1 R. κρεμά-,) f. κρεμάσω, &c. R. from KPEMAΩ. perf. p. κρέμιαμαι without the augment.

**Κτείνω**, to kill : (1 R. κτείν-, 2 κταν-, 3 κτον-,) fut. κτενῶ, &c. R. ; 2 aor. ἔκτανον, and ἔκτην from KTHMI.

**Κυλίνδω**, to roll : (1 R. κυλί-,) fut. κυλίσω, &c. R. from κυλίω, s. s.

**Κυνέω**, to kiss : (R. κυνέ-, and κυ-,) fut. κυνήσω, &c. R. ; also κύσω, &c. R. from κύω.

#### A.

**Δαγχάνω**, to receive by lot : (1 R. λήχ-, 2 λαχ-, 3 λογχ-,) f. λήξω, &c. R. from ΔΗΧΩ. 2 aor. ἔλαχον, perf. λέλογχα. § 101. 5.

**Δαμβάνω**, to take : (1 R. λήθ-, 2 λαθ-, 3 ληθ-,) f. m. λήψομαι, p. εἴληφα, &c. R. from ΔΗΒΩ. Ionic perf. λελάβηκα ; likewise f. λάψομαι, &c. R. as if from ΔΑΜΒΩ. Also of the same signification,—

**Λάζω**, λαζύω, and λάζομι.

**Λαυθάνω**, to be hid : (1 R. λήθ-, 2 λαθ-, 3 ληθ-,) f. λήσω, &c. R. from λήθω in the middle voice,—

**Λαυθάνομαι**, to forget : f. λήσομαι, &c. from the same.

**Λίζω**, to hiss : (1 R. λίγγ-,) f. λίγξω, &c. R. from λίγγω, s. s.

**Λοβώω**, to wash : (1 R. λοβ-,) in the Attic dialect generally omits by syncope the short vowel after -ον- ; thus, ἔλου, ἔλουμεν, λοβῶμαι, λοβόσθαι, &c. for ἔλους, ἐλοβομεν, λοβομαι, λοβεσθαι, &c.

**Λουέω**, in some of its tenses occurs in Homer.

#### M.

**Μανθάνω**, to learn : (1 R. μαθέ-, 2 μαθ-,) fut. μαθήσομαι, p. μεμάθηκα, &c. R. from ΜΑΘΕΩ ; 2 aor. ἔμαθον.

**Μάχομαι**, to fight : (1 R. μαχέ-, 2 μαχ-,) fut. μαχήσομαι and μαχέσσεαι, &c. R. from ΜΑΧΕΟΜΑΙ.

**Μεθόσκω**, to intoxicate : (1 R. μεθό-,) f. μεθόσω, &c. from μεθύω, s. s.

**Μέλω**, to care for : (1 R. μελέ-, 2 μελ-, 3 μηλ-,) 1 f. μελήσω, from ΜΕΛΕΩ. 2 aor. ἔμελον, perf. μέμηλα.

**Μέλλω**, to be about to be : (1 R. μελλέ-,) f. μελλήσω, &c. R. from μελλέω.

Μηκάσμαι, *to beat* : (1 R. *μηκά-*, 2 *μακ-*, 3 *μηκ-*,) f. *μηκάσσομαι*, &c. R. (*μηκά-ζω*, s. s.) 2 aor *ἔμακον*, 2perf. *μέμηκα*, from ΜΗΚΩ.

Μίγνυω, *μίγνυμι*, *μίσγω*, *to mix* : (1 R. *μίγ-*,) f. *μίξω*, &c. R. from *μίγω* 2 aor. *ἐμίγην* from ΜΙΓΗΜΙ.

Μιμνήσκω, *to remember* : (1 R. *μνέ-*,) fut. *μνήσω*, &c. R. from *μνάω*.

Μοργνύω, *μόργνυμι*, *to wipe off* : (1 R. *μόργ-*,) f. *μόρξω*, &c. from ΜΟΡΓΩ

N.

Ναίω, neut. *to dwell* : (1 R. *νά-*,) f. *νάσω*, &c. R. from *νάω*, active, *to cause to dwell*.

Νίζω, *to wash* : (1 R. *νίπ-*,) f. *νίψω*, &c. R. from *νίπτω*, s. s.

O.

Ὄζω, *to smell* : (1 R. *όδ-*, and *όζε-*, 2 *όδ-*, 3 *όδ-*,) f. *ὄσω*, R. also *όζέσω* and *όζήσω*, p. *ὄζηκα*, &c. R. from ΟΖΕΩ, 2perf. *ὤδα*; with the Attic reduplication *ὀδῶδα*.

Οίγνυω, *οίγνυμι*, *to open* : (1 R. *οίγ-*,) f. *οίξω*, &c. R. from *οίγω*. See *δνοίγω*.

Οίδαίω, *οιδάναω*, *οιδίσκω*, *to swell* : (1 R. *οιδέ-*,) f. *οιδήσω*, &c. R. from *οιδέω*, Th. s. s.

Οίτομαι and *οῖμαι*, *to think* : (1 R. *οίτ-*,) f. *οιήσομαι*, &c. R. from *οίτομαι*; *οίω*, the active form, is retained in some dialects.

Οίχομαι, *to go* : (1 R. *οίχέ-*,) f. *οιχήσομαι*, p. *ῶχημαι*, R. as if from ΟΙΧΕΟΜΑΙ.

Οίχω, s. s. in the active form; (1 R. *οίχθ-*,) f. *οιχώσω*, p. *ῶχωκα*, as if from *οίχθω*.

Ὀλισθαίνω, *ολισθάνω*, *to glide* : (1 R. *ολισθί-*,) f. *ολισθήσω*, &c. R. from *ολισθέω*, s. s.

Ὀλλύω, *ὀλλυμι*, *to destroy* : (1 R. *ὀλέ-*, 2 *ολ-*, 3 *ολ-*,) f. *ὀλέσω*, &c. R. from ΟΛΕΩ; fut. a. *ὀλώ*, m. *ὀλοῦμαι*, 2 aor. *ὠλόμην*, p. *ὠλα*, Attic *ὀλωλα*. Other forms are

Ὀλλω, *ὀλέκω*, *ὀλέσκω*.

Ὀμνύω, *ὀμνυμι*, *to swear* : (1 R. *ὀμδ-*, 2 *ὀμ-*, from ΟΜΩ,) f. *ὀμόσω*, &c. R. from ΟΜΟΩ, commonly with the reduplication in the perfect, f. m. *ὀμοῦμαι* from ΟΜΩ.

Ὀμοργνύω, *ὀμόργνυμι*, *to wipe off* : (1 R. *ὀμόργ-*,) f. *ὀμόρξω*, &c. R. s. s. as, *μοργνύω*, which see.

Ὀνημι, *ὀνίνημι*, *to help* : (1 R. *ὀνά-*,) f. *ὀνήσω*, &c. R. from ΟΝΑΩ.

Ὀρμαίνω, *to rush* : (1 R. *ὀρμά-*,) f. *ὀρμήσω*, &c. R. from *ὀρμάω*, s. s.

Ὀρνύω, *ὀρνυμι*, *to excite* : (R. *ὀρ-*,) f. *ὀρσω*, (§ 101. 4. (6.)) from ΟΡΩ; f. *ὀρῶ* from *ὀρω*, 2perf. *ὀρωρα*; hence a new present, *ὀρσω*, s. s. and also *ὀρώρω*.

Ὀσφραίνομαι, *to smell* : (1 R. *ὀσφραίν-* and *ὀσφρά-*,) fut. *ὀσφρανῶμαι*, R. and *ὀσφρήσομαι*, &c. R. from ΟΣΦΡΕΟΜΑΙ, by epenth. from *ὀσφρομαι*, from which *ὠσφρόμην*; hence also *ὀσφράω*, and *ὀσφράομαι*, s. s.



Οὐτάω, οὐτάζω, οὐτάσχω, ΟΥΤΗΜΙ, *to hit, to wound*: (1 R. οὐτά,) f. οὐτάσχω, &c. R. from οὐτάω, infin. οὐτάμεναι, Hom. for οὐτάται.

Ὄφειλω ὀφίλω, ὀφλισκάνω, *to owe*: viz. money, punishment, i. e. *to be guilty*: (1 R. ὀφείλε, and ὀφλε-, 2. ὀφελ-,) 1 f. ὀφειλήσω and ὀφλήσω, &c. R. from ὀφείλω and ὀφλέω; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἴθ' ὤφελον, *O that I, εἴθ' ὤφελες, O that thou, &c.*

## Π.

Πάσχω, *to suffer*: (1 R. πίνθ-, seldom παθί-, 2. παθ-, 3. πονθ-,) 1 f. m. πείσομαι, § 6. 18. 2perf. πέπονθα; both from ΠΕΝΘΩ; 2 aor. ἔπαθον, also fut. παθήσω, &c. R. from ΠΑΘΕΩ.

Πέσσω, *to digest*: (1 R. πίπ-,) f. πέψω, &c. R. from πέπω, s. s.

Πεταννύω, πετάννυμι, *to expand*: (1 R. πετά-,) 1 f. πετάσω, R. from πετάω, exc. p. p. πέταμαι, which is from the contracted form πτάω. Another form is

Πιτνάω and πίτνημι, s. s.

Πέτομαι, πέταμαι, πετάομαι, *to fly*: (1 R. πετά-,) f. πετήσομαι, &c. R. from πετάομαι; 2 aor. ἔπτην from ἱπτημι; also, p. p. πεπότῃμαι from ποτάομαι; by syncope ἐπετόμην becomes ἐπτόμην, and so of other tenses.

Πηγνύω, πήγνυμι, *to fasten*: (1 R. πήγ-, 2 παγ-, 3 πηγ-,) f. πήξω, &c. R. from ΠΗΓΩ; 2perf. πέπηγα, 2 aor. pass. ἐπέγην.

Πιλνάω, πιλνημι, *to approach*: (1 R. κελάδ-,) takes its tenses from κελάζω, s. s.

Πιμπλάνω and πιμπλημι, *to fill*: (1 R. πλήθ-, or πλά-,) f. πλήσω, &c. R. from ΠΛΑΩ or πλῆθω. When in composition μ comes before the initial π in this word, it is omitted before πλ; as, ἐμπίπλημι; so also in

Πιμπρημι, *to burn*: (1 R. κρήθ-,) f. κρήσω, &c. R. from κρήθω.

Πίνω, *to drink*: (1 R. πό-, 2. πι-,) fut. πώσω, &c. R. from ΠΙΩΩ; 2 aor. ἔπιον from πίνω Th.; imperat. commonly πῖθι, sometimes πῖε; fut. m. πίομαι, probably the present used in the future sense; or by elision of σ for πίσομαι; πιούμαι is also found. From this theme also comes

πιπίσχω, *to cause to drink*: (1 R. πί-,) f. πίσω, &c. R. from πίνω.

Πιπράσχω, *to sell*: (1 R. πρά-,) f. πράσω, &c. R. from ΠΙΡΑΩ, probably from περάω, *to transfer*.

Πίπτω, Attic and Poetic πίτνω, *to fall*: (1 R. πέτ-, and πτό-, 2. πεσ-, from ΠΕΣΕΩ,) f. πέσω, from the ancient ΠΕΤΩ; and πτώσω, p. πέπτωκα from ΠΙΤΩΩ; 2 aor. ἔπεσον, f. m. πεσούμαι, as if from ΠΕΣΕΩ.

Πλάζω, *to lead astray*: (1 R. πλάγγ-, 2. πλαγ-,) f. πλάγξω, &c. R. from πλάγγω; 2 aor. ἔπληγον.

Πλήσσω, *to strike*: (1 R. πλήγ-, 2. πληγ- for πλαγ-,) f. πλήξω, &c. R. exc. 2 aor. p. ἐπλήγην; compounds regular throughout.

**Πυνθάνομαι**, *to learn by inquiry*: (1 R. πυνθ-, 2. πυνθ-,) f. πυνθίσσμαι, (poetic πυνθόμαι,) &c. R. from πυνθω; 2 aor. m. ἐπυνθόμην, perf. pass. ἐπυνθίμην.

P.

**Πέζω**, **ἔρδω**, **ΕΡΓΩ**, *to do*: (1 R. πέγ-, and ἔργ-, 3 ὄργ-, from 2 'ΑΡΓ-,) f. πέξω and ἔρξω, &c. R. 2perf. ἔοργα.

**Ρέω**, *to flow*: (1 R. ρεύ-, and ρυέ-,) f. μέσσω and ρύσσω, p. ἔρρυνκα, &c. Ἡ. from ρύειω, 2 aor. pass. ἐρρύην.

**\*Ρηγνύω**, **ρήγνυμι**, *to break*: (1 R. ρήγ-, 2 ραγ-, 3 ρωγ-, irreg.) f. ρήξω, &c. R. from ρήσσω, (i. e. ΡΗΓΩ,) s. s. 2perf. ἔρβρωγα, 2 aor. pass. ἐρβράγην.

**\*Ρῶννύω**, **ῥώννυμι**, *to strengthen*: (1 R. ῥό-,) f. ῥώσω, &c. R. from ΡΟΩ.

Σ.

**Σβεन्नύω**, **σβέννυμι**, *to extinguish*: (1 R. σβέ-,) f. σβέσω, &c. R. from σβέω; also p. ἔσθηκα, 2 aor. ἔσθην, from ΣΒΗΜΙ.

**Σκεδαννύω**, **σκειδάννυμι**, **σκιδανάω**, **σκιδάνυμι**, *to scatter*: (1 R. σκεδά-,) f. σκεδάσω, &c. R. from σκεδάω.

**Σκέλλω**, *to dry up*: (1 R. σκέλ-, and σκαλέ-,) f. σκελῶ, R. also σκαλήσω, p. ἔσκληκα, (by syncope for ἐσκάληκα), 1 aor. ἔσκληα, 2 aor. ἔσκλην, from ΣΚΛΗΜΙ.

**Σμάω**, *to wipe*: (1 R. σμά-, and σμήχ-,) f. σμήσω, &c. p. ἔσμηχα, from σμήχω, s. s.

**Σπένδω**, *to make a libation*: (1 R. σπένδ-,) f. σπείσω, &c. R. § 6. 18.

**Στορεννύω**, **στορέννυμι**, *to spread*: (1 R. στορέ-,) f. στορέσω, &c. R. from ΣΤΟΡΕΩ.

**Στρωννύω**, **στρώννυμι**, *to spread*: (1 R. στρό-,) f. στρώσω, &c. R. from ΣΤΡΟΩ. **Ἐχέιν**. See ἔχω.

**Σώζω**, *to save*: (1 R. σώδ-, or σώ-,) f. σώσω, &c. R. exc. 1 aor. pass. ἔσωθην instead of ἐσώσθην.

T.

**Ταλάω**, *to bear*: (1 R. τλά-,) f. τλήσω, &c. Reg. from the syncopated form τλάω, s. s.; 2 aor. ἔτλην, from τλήμι.

**Τέμνω**, *to cut*. (1 R. τέμ-, also τμά-, and τμήγ-, 2 ταμ-, 3 τομ-,) Reg. also f. τμήσω and τμήξω, from τμάω and τμήγω; 2 aor. ἔταμον and ἔτμανον,—sometimes ἔτεμον.

**Τίκτω**, *to bear*: (1 R. τέκ-, 2 τεκ-, 3 τοκ-,) f. τέξω, &c. R. from ΤΕΚΩ. 2 aor. ἔτεκον, 2perf. τέτοκα.

**Τίνω**, **τιννύω**, **τίννυμι**, *to expiate*: (1 R. τί-,) f. τίσω, &c. R. from τίω, *to honour*.

**Τιτράω**, **τιτραίνω**, **τίτρημι**, *to bore*: (1 R. τρά-,) f. τρήσω, &c. R. from τράω.

**Τιτρώσκω**, *to wound*: (1 R. τρά-,) f. τρώσω, &c. R. from τρωω.

**Τρέχω**, *to run*: (1 R. θρέχ-, and δραμέ-, 2 δραμ-,) f. θρέξω, p. δεδράμηνκα &c. R. from ΔΡΑΜΕΩ; 2 aor. ἔδραμον, f. m. δραμοῦμαι.

**Τυγχάνω**, *to be, to obtain*: (1 R. τυχέ-, and τεύχ-, 2 τυχ-,) f. τυχήσω, &c. R. from ΤΥΧΕΩ; 2 aor. ἐτυχον; fut. m. τεύξομαι from τεύχω.  
*Note.* This verb must be carefully distinguished from the regular verb,—

ἵεχω, *to prepare*: f. τεύξω, &c. R.

## Υ.

**ὑπισχνέομαι**, *to promise*: (from ὑπὸ, and σχέω,) f. ὑποσχήσομαι, &c. R. from ὙΠΙΟΣΧΕΟΜΑΙ. See ἔχω.

## Φ.

**Φάγομαι**, pres. m. *to eat*: (1 R. φάγ-,) also the future for φαγοῦμαι, in the N. T. and later writers by the same anomaly as ἰδομαι and πίομαι; 2 aor. ἔφαγον. The rest of the tenses are formed from ἰσθίω. See ἔδω.

**Φάσκω**. See φημι.

**Φέρω**, *to bear*: used in the pres. and imperf. (1 R. οί-, ἐνέκ-, and ἐνέγκ-, 2 ἐνεγκ-, 3 ἐνοχ-,) f. οἶσω, (from ΟΙΩ), p. HNEKA, &c. R. from ENEKΩ; also, 1 f. pass. οἰσθήσομαι; 1 aor. act. ἤνεγκα for ἤνεξα, from ΕΝΕΓΚΩ, Attice commonly ἤνεκα, &c.; 2 aor. ἤνεγκον, from the same; 2 perf. ἤνοχα from ENEXΩ.

**Φημι**, *to say*: (1 R. φί-,) 1 f. φήσω; 2 aor. ἔφην. See § 112. VIII.

**Φθάνω**, *to come before, to anticipate*: (1 R. φθί-,) f. φθάσω or φθήσω, &c. R. from ΦΘΑΩ, 2 aor. ἔφθην from φθηνι.

**Φθίνω**, *to corrupt, to fall*: (1 R. φθί-,) f. φθίσω, &c. R. from φθίω, s. s.; other forms are

Φθίσθω, φθινέω, and φθινέω, used in the pres. and imperf.

**Φραγνύω**, φράγνυμι, *to enclose*: (1 R. φράγ-,) f. φράξω, &c. R. from ΦΡΑΓΩ, same as φράσσω, s. s.

**Φυζώ**, *to flee, to put to flight*: (1 R. φύγ-,) f. φύξω, &c. R. But 2 perf. πέφυξα, formed immediately from the present. Other kindred forms are

Φύγω and φεύγω, R. and it has the derivatives φυζάω and φέζημι.

**Φύω**, *to beget*: (1 R. φύ-,) f. φύσω, 1 aor. ἔφουα. But the perf. πέφυκα and aor. 2. ἔφυν, have a passive signification, *to be begotten, to be to become*.

Φόομαι and φέσομαι, have the same meaning and the same root.

## Χ.

**Χάζε** ἢ χανδάνω, *to recede, to stand open, to contain*: (1 R. χάδ-,) fut. χασω, &c. R. from ΧΑΔΩ, (s. s. with ΚΑΖΩ, which see). 2 aor. ἔχασον and ἐκασον, 2 perf. κέχαδα and κέχανδα; derivatives and varieties of form are numerous, for which see Donnegan's Lex. on the word.

**Χαίρω** *to rejoice*: (1 R. χαιρ-, and χαιρε-, 2 χαρ-,) f. χαρῶ, &c. R. Also i. χαίρῃσω, &c. R. from ΧΑΙΠΕΩ; 2 aor. p. ἐχάρην.

**Χαίνω, χάσκω, χασκάζω**, to gape or γαυῶν : (1 R. χαίν-,) f. χανῶ, &c. R. from χαίνω, a derivative from ΧΑΩ ; from which also κάζω and χάζω ; which see above.

**Χέω**, to pour out : (1 R. χέυ-,) f. χέσω, &c. R. 1 aor. ἔχυσα and ἔχεα, (by elision for ἔχυσσα,) hence imperative χέον, χέετω, &c. infinitive χέει.

**Χράω**. This verb has five different forms with as many different significations: Root of all χρά-.

1. χράω, to give an oracular response: Regular.
2. κίχημι, to lend: like ἵστημι.
3. χρή, it is necessary: partly like verbs in μι, (see impers. verbs, § 114.)
4. χράομαι, to use: in the contracted tenses takes η for α, § 98. Obs. 2.
5. ἀπόχρη, it suffices: pl. ἀποχρῶσιν, inf. ἀποχρῆν, &c.

**Χρῶννῶ, χρώννυμι**, to colour: (1 R. χρά-,) f. χρώσω, &c. R. p. pass. κέχρωσμαι.

**Χωννῶ, χώννυμι**, to heap, to dam: (1 R. χό-,) f. χώσω, &c. R. from χόω, s. s. perf. pass. κέχώσμαι.

Ω.

**ὠθέω**, to push: (1 R. ὠθ-, and ὠθε-,) has the syllabic augment throughout, thus, imp. ὠθουν, f. ὠσω, and ὠθήσω, Regular from both; 1 f p. ὠσθήσομαι.

§ 118. INDECLINABLE WORDS OR PARTICLES.

The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*) the *Preposition* and the *Conjunction*.

THE ADVERB.

An ADVERB is a word joined to a *verb*, an *adjective* or another *adverb*, to modify it, or denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation* and *Comparison*.

§ 119. OF THE SIGNIFICATION OF ADVERBS.

In respect of signification, adverbs may be arranged in Greek as they are in Latin and other languages, under the following heads

1. **ADVERBS OF PLACE**; comprehending those which signify,
  - 1st. *Rest in a place.* These generally end in *θι, σι, ου, η, οι, χου, χη*; as, ἀγρόθι, *in the field.*
  - 2d. *Motion from a place.* These generally end in *-θεν* or *-ως*; as, ἀγρόθεν, *from the field.*
  - 3d. *Motion to a place.* These generally end in *δε, σε, ζε*; as, ἀγρόδε, *to the field.* § 120. II. 6.
  - 4th. *Motion through or by a place.* These are generally feminine adjectives in the dative singular, having ὁδῷ understood; as, ἀλλῇ, *by another way.*
2. **ADVERBS OF TIME**; as, νῦν, *now*; τότε, *then*; ποτέ, *sometimes*, &c.
3. **ADVERBS OF QUANTITY**; πόσον, *how much*; πολύ, *much*; ὀλίγον, *a little*, &c.
4. **ADVERBS OF QUALITY**; these end in *ως*; in *α* and *η* (which are properly datives of the first declension); also in *η, ι, ει, δον, δην, σι, and ξ.*
5. **ADVERBS OF MANNER**; (*viz. of action or condition*), including those which express *exhortation, affirmation, negation, granting, forbidding, interrogation, doubt*, &c.
6. **ADVERBS OF RELATION**; or such as express circumstances of *comparison, resemblance, order, assemblage, separation*, &c.
7. **ADVERBS OF EXCLAMATION**; in other languages usually denominated Interjections. (See *Obs.* 2.)

## OBSERVATIONS.

*Obs.* 1. Some adverbs have such an affinity, that beginning with a *vowel* they are INDEFINITES; with *π*, INTERROGATIVES; with *τ*, REDDITIVES or responsives, as follows:

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
ἥ, <i>δπη</i> , { <i>which way.</i> { <i>by what means.</i>	πῇ, { <i>which way?</i> { <i>by what means?</i>	τῇδε or { <i>this way, or</i> { <i>by this means.</i>
ῥῇ, { <i>how far.</i> { <i>for what reason.</i>	πῶ, { <i>how far?</i> { <i>for what reason?</i>	τῶ, { <i>so far.</i> { <i>for that reason.</i>
δτε, <i>δποτε, ἡνικα, when.</i>	πότε, <i>πῆνικα, when?</i>	τότε, <i>τῆνικα, then.</i>
δθεν, <i>ἐπόθεν, whence.</i>	πόθεν, <i>whence?</i>	τόθεν, <i>thence.</i>
δθι, <i>where.</i>	πῶθι, <i>where?</i>	τόθι, <i>there.</i>
δσον, <i>how much.</i>	πόσον, <i>how much?</i>	τόσαι, <i>so much.</i>
δτον, <i>after what manner.</i>	πῶτον, <i>after what manner?</i>	τότοις, <i>after that manner.</i>
δσάκις, <i>how often.</i>	πόσάκις, <i>how often?</i>	τόσάκις, <i>so often.</i>

*Obs.* 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express

*Rejoicing*; as, *ιοῦ, ἰὼ.*

*Grieving*; as, *ιοῦ, ὦ and ὦ.*

*Laughing*; as, *ᾄ, ᾄ.*

*Bewailing*; as, *ἀλ, δι, ἰὼ, ὀτοτοῖ.*

*Wishing*; as, *εἰ, εἴθε.*

*Rejecting*; as, *ἀπαγε.*

*Praising*; as, *εἰα, εὖγε.*

*Condemning*; as, *ὦ, φεῦ.*

*Admiring*; as, *ὦ, θαυα, παπα.*

*Deriding*; as, *ιοῦ, ὦ, ὦ.*

*Calling*; as, *ὦ.*

*Enjoining silence*; as, *ἤ, ἤ.*

*Threatening*; as, *οὐαί.*

*Raging*; as, *εὐοῖ.*

## § 120. OF THE FORMATION AND DERIVATION OF ADVERBS.

A few adverbs in Greek are primitives; as, *νῦν, now*; *χαμαί, on the ground*; *χθές, yesterday*.

But the greater part are derivatives, and consist of

I. Such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase; of these the following are examples:

1. The accusative of neuter adjectives; as, *πρῶτον, τοπρῶτον*; *πρῶτα, τὰ πρῶτα, first*; *τὰ μάλιστα, chiefly*; *ὀξύ, sharply*.

2. The oblique cases of nouns and pronouns; as,

Gen. *ομοῦ, together*; from *ὁμός, united*.

*οὐδαμοῦ, never*; from *οὐδαμὸς, no one*.

Dat. *κύκλῳ, around*, (i. e. *in a circle*;) from *κύκλος, a circle*.

*τάχει, swiftly, with swiftness*; from *τάχος, swiftness*

Acc. *ἀρχὴν* and *ἀρχάς*, (sup. *κατὰ*) from *the beginning*; from *ἀρχή, the beginning*.

*ὅτι, as, like*; from *ὁτι, manner*.

3. Verbs are sometimes used as adverbs; thus,

The imperative; as, *ἄγε, ἔθι, ἔδε, &c.*

The 2d aorist active; as, *φελον, ὤφελον*; from *ὀφείλω*.

The present optative of *εἶμι*; viz. *εἴην*.

*Obs.* 1. To these may be added

1st. nouns compounded with prepositions ; as, ἐκ ποδῶν, *out of the way*.

2d. Prepositions united together ; as, παρὲν, *abroad*.

3d. Prepositions joined with adverbs ; as, ἔπειτα, *then*.

II. Such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as being the most important, may be noticed : viz.

#### Adverbs in

1. -ως, express a circumstance of quality or manner, and are for the most part formed from adjectives by changing -ος of the nominative or genitive into -ως ; as, φίλως from φίλος ; σωφρόνως from σώφρων, gen. σώφρονος.

2. -ι, or -ει, express a circumstance of manner, and are generally formed from nouns ; as, ἀναιμει, *without bloodshed* ; αὐτοχειρί, *with one's own hand*.

3. -τι and -τις are formed from the verbal adjectives in -τός and -τέος ; thus, ὀνομαστί, *by name* ; ἀνιδρωτί, *without sweating*. So also those in -δην, (the characteristic of the verb being changed when necessary, according to the laws of Euphony, § 6. 2.) ; thus, from βατός is formed βάδην, *by steps*, (from βάω) ; from συλληπτός, συλλήβδην, *collectively* ; from κρυπτός, κρύβδην, *secretly*, &c. Sometimes the termination -άδην is added ; as, σκοράδην, *scattered*.

4. -ισι come from verbs in -ίζω, derived from nouns signifying a nation, party, or class, and signify *after the manner, language, &c.* of such nation, &c. ; as, Ἑλληνιστί, *after the manner of the Greeks* ; ἀνδραποδιστί, *after the manner of men*.

5. -δον and -ηδον are chiefly derived from nouns, and relate chiefly to external form and character ; as, ἀγέληδον, *in herds* ; βοιτυδόν, *resembling grapes*.

*Note.* If derived from verbal adjectives they agree in signification with those in -δην ; as, ἀναφανδόν, *openly*.

6. Adverbs denoting certain relations of *place*, are formed by the addition of certain syllables to the words from which they are derived ; viz. *In a place* is denoted by the terminations θι, σι, ου, η, οι, χου and χη ; *from a place*, by -θεν or -θς ; and *to a place*, by -δς, -ος, and -ζε.

*Exc.* Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination -ω; thus,

In a place.

To a place.

From a place.

ἄνω, *above*. ἄνω, *upwards*. ἀνωθεν, *from above*, (from ἀνά.)  
κάτω, *below*. κάτω, *downwards*. κάτωθεν, *from below*, (, , κατὰ.)

## § 121. COMPARISON OF ADVERBS.

1. Adverbs derived from adjectives compared by -τερος and -τατος, are compared by changing -ος of these terminations into -ως; as,

σοφῶς, σοφωτέρως, σοφωτάτως, from σοφός.

2. Adverbs derived from adjectives, compared by -λων and -ιστος, commonly take the neuter singular of the comparative and neuter plural of the superlative for their comparative and superlative; thus,

αλσχεῶς, ἀισχλον, αἴσχιστα, (from αλσχεός.)

*Note 1.* This mode of comparison is also used, though more rarely, for those derived from adjectives compared by -τερος and -τατος; as,

σοφῶς, σοφώτερον, σοφώτατα.

*Note 2.* The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed; as, τὸ πλεῖστον, (sup. κατὰ.)

3. Adverbs in -ω, formed from prepositions, are compared by adding -τέρω and -τάτω; as, ἄνω, ἀνωτέρω, ἀνωτάτω. So also prepositions in the sense of adverbs; as, ἀπό, ἀπωτέρω.

*Note.* Some other adverbs imitate this mode of comparison; as, ἑγγύς, ἑγγυτέρω, ἑγγυράτω; yet as often otherwise; thus, comp. ἑγγύτερον, and ἑγγιον, superl. ἑγγιστα.

## § 122. INSEPARABLE ADVERBIAL PARTICLES.

Certain particles, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows:

1. The particle ἀ (which becomes ἄν before a vowel) has three different significations.



- 1st. It marks *privation*, (from *ἄνευ*, *without*;) as, *ἄνυδρος*, *without water*.
- 2d. — *increase*, (from *ἄγαν*, *much*;) as, *ἄξυλος*, *much wooded*.
- 3d. — *union*, (from *ἄμα*, *together*;) as, *ἄλοχος*, *a consort*.

2. \**ἄρι*, *ἔρι*, *βουῖ*, *βροῖ*, *δά*, *ζά*, *λά*, *λί*, and sometimes *νή* and *νέ*, increase the signification; as, *δήλος*, *manifest*; *ἀριδής*, *very manifest*, &c.

3. *Νή* and *νέ* generally express *privation* or *negation*; as, *νήπιος*, *an infant*, from *νή* and *ἔπω*, *I speak*; but

*Exc.* *Νή* sometimes increases the signification; as, *νήχυτος*, *that flows in a full stream*, from *νή* and *χύνω*.

4. *Δύς* expresses *difficulty*, *trouble*, or *misfortune*; as, *δυσμενής*, *malevolent*; *δυστυχέω*, *I am unhappy*.

*Note.* The contrary of *δύς* is *εὖ*, (which is also found by itself.) It signifies *well* or *with facility*; as, *εὐμενής*, *benevolent*; *εὐτυχέω*, *I am happy*.

## § 123. OF THE PREPOSITIONS.

A **PREPOSITION** is a word which shows the relation between a noun or pronoun following it, and some other word in the sentence.

1. The primary use of prepositions seems to have been to indicate the relation of one thing to another in respect of **PLACE**. From this, by a natural and easy analogy, they are used to express similar relations in respect of **TIME**.

2. From their primary and more common use to express certain relations of place and time, they are also used by analogy and figure to express various other connexions and relations among objects, in all of which, however, the primary and original use of the word may easily be traced.

3. All prepositions ending with a vowel, except *ἀμφι*, *περι*, and *πρό*, reject the final vowel when compounded with or standing before a word beginning with a vowel; *ἀμφι* generally retains *ι*, but there are many exceptions. It is always rejected before the augment *ε*. *Πρό* before *ε* sometimes combines with it by contraction; thus, *πρό ἔργου* becomes *προῦργου*. § 89 *Obs.* 2.

4. There are eighteen prepositions, properly so called, in the Greek language; of these

Four govern the *Genitive* only, viz. Ἀντι, ἀπό, ἐκ or ἐξ, πρὸ.

Two govern the *Dative* only, Ἐν, σὺν.

Two govern the *Accusative* only, Εἰς or ἐς, and ἀνά.

Four govern the *Gen.* and *Acc.* Διὰ, κατὰ, μετὰ, ὑπὲρ.

Six govern the *Gen.*, *Dat.*, & *Acc.* Ἀμφι, περὶ, ἐπὶ, παρά, πρὸς, and ὑπὸ.

## § 124. ALPHABETICAL LIST OF PREPOSITIONS.

### 1. Ἀμφι, the *Genitive*, *Dative*, and *Accusative*.

PRIMARY SIGNIFICATION; *round, round about.*

WITH THE GENITIVE; *round, round about*; at the same time proceeding or originating from; *of, or concerning, upon, in addition to, for the sake of, for the love of.*

WITH THE DATIVE; *round, with the idea of rest and continuance*; *of or concerning, among, after, or near, upon, for*, i. e. in defence of; *for*, i. e. on account of; *with.*

WITH THE ACCUSATIVE; *round, with the idea of tendency or approximation to*; *near, of, concerning, or belonging to.* See also § 134. 13.

IN COMPOSITION, *about, round about.*

### 2. Ἀνά, the *Accusative*. In poetry, sometimes the *Dative*.

PRIMARY SIGNIFICATION; *motion upwards*, opposed to κατὰ.

WITH THE ACCUSATIVE; *over, up along, through, during, among, with, in*; in computation, *up*, viz. from a point backwards.

WITH THE DATIVE; *upon, on, in*, with the idea of elevation and rest.

IN COMPOSITION; *motion upwards, repetition, increase, back again.*

### 3. Ἀντι, the *Genitive*.

PRIMARY MEANING; *in front of*, in a state of rest; *set over against*, i. e. by way of exchange, comparison, equivalence, or preference. Hence,

WITH THE GENITIVE; *For*, i. e. equivalent; *before*, in preference; *instead of, against, equal to, for*, in consideration of; *upon.*

IN COMPOSITION; *equality, substitution, reciprocity, comparison; opposition*

### 4. Ἀπό, the *Genitive*.

PRIMARY SIGNIFICATION; *removal from*, viz. contact with; opposite of πρὸς.

WITH THE GENITIVE; *From, on, after*, (from the time of,) *against, by means of, with, upon, of*, i. e. proceeding from; *on account of, for, of*, i. e. belonging to; e. g. *of ἀπὸ, those belonging to*, viz. the Council, Plebeians, Stoics &c.

IN COMPOSITION ; *departure, separation, negation, privation, augmentation.*

### 5. *Διά*, the Genitive and Accusative.

PRIMARY SIGNIFICATION ; *through, motion through.*

WITH THE GENITIVE ; 1. *By means of, with*, viz. as an instrument ; 2. with regard to the space or time passed through, *at, in* ; with numerals, *every* ; as, *διὰ πέντε*, *every five*.

WITH THE ACCUSATIVE ; *For, on account of*, viz. as the end, occasion, or cause ; e. g. *πάντα δι' αὐτοῦ ἐγένετο*, *all things were made BY him* ; *πάντα δι' αὐτὸν ἐγένετο*, *all things were made FOR him*.

IN COMPOSITION ; *separation, division, arrangement, passage through, reciprocation, opposition, or competition, perseverance.*

### 6. *Εἰς* or *εἰς*, the Accusative.

PRIMARY SIGNIFICATION ; *to, into* ; motion from *without* to *within* ; the opposite of *ἐκ*.

WITH THE ACCUSATIVE ; *to, toward, against, among, before, concerning, in respect of, in* ; with numerals, *about*. It forms distributives ; as, *εἰς ἕνα*, *one by one* ; it is used adverbially, *εἰς ἅπασι*, *once* ; *εἰς δις*, *twice*.

IN COMPOSITION ; *into*.

NOTE. when before a Genitive, an accusative is understood.

### 7. *Ἐκ*, (before a vowel *Ἐξ*), the Genitive.

PRIMARY SIGNIFICATION ; *from, out, out of*, motion from *within* to *without* ; opposite of *εἰς*.

WITH THE GENITIVE it denotes *motion from, causation, change of state*, rendered *of*, i. e. made of ; *of*, viz. the number ; *out of, by, with, according to*.

IN COMPOSITION ; *out of*, it denotes *division or separation, pre-eminence, completion or success, intensity*.

### 8. *Ἐν*, the Dative.

PRIMARY SIGNIFICATION ; *in*, with the idea of rest and being contained within.

WITH THE DATIVE ; *within, during, among, before, in the power of, by*, viz. by means of ; *in the case of, with, into*.

IN COMPOSITION ; *in or among*.

### 9. *Ἐντ*, the Genitive, Dative, and Accusative.

PRIMARY SIGNIFICATION ; *on or upon*, with motion or rest.

WITH THE GENITIVE ; *on, upon, at, in, or near* ; *during, through, under*. *in the time of* ; *after, with, by*.

WITH THE DATIVE ; *upon*, i. e. close and continuing upon, *in the power of*, i. e. resting upon ; *on condition, during, besides*, i. e. in addition to ; *for*. i. e. in order to ; *after, with, against, along, among, over*, viz. in authority.

WITH THE ACCUSATIVE; *on* or *upon*, with the idea of tendency or approach towards; *to, towards, under*, so as to be dependent upon; *in, over, during, against*, viz., motion towards with hostile intent.

IN COMPOSITION; *addition, increase, reciprocity, succession.*

### 10. *Katà, the Genitive and Accusative.*

PRIMARY SIGNIFICATION; *down along*, (parallel); *down to, upon*, or *at*, (perpendicular); *down through*, (transverse); opposite of *ἀνὰ*.

WITH THE GENITIVE; *down from*, viz. originating or proceeding down from, directed down by; *along, on, through*, downwards; *under, upon, at*, as a mark; *before, respecting, by*, viz., in swearing; *against, among*.

WITH THE ACCUSATIVE; *down* (not from, but,) *parallel to, down along, or to; through, according to, in respect of; in, on, by, near to, at, opposite, or before, during*. Adverbially, *κατὰ μικρὸν*, by degrees.

IN COMPOSITION; *down, opposition, intensity.*

### 11 *Μετά, the Genitive, Dative (with the Poets), and the Accusative.*

PRIMARY SIGNIFICATION; *with, together with*, not as a part of, or *one with*; expressing a connexion less close than *σὺν*.

WITH THE GENITIVE; *with, together with, by means of*, viz., as connected with and depending upon; *according to, and*, i. e. in conjunction with, as an agent, or object; *with*, i. e. against; *with*, i. e. for, on the side of; *among*.

WITH THE ACCUSATIVE; *after*, i. e. following close or near to, in respect to space or time; *next to, next after, to, towards, for, or after*, with a view to bring; *between, in*.

WITH THE DATIVE; by the poets only, *in, with, among*.

IN COMPOSITION; *participation, change, reciprocity.*

### 12. *Παρά, the Genitive, Dative, or Accusative.*

PRIMARY SIGNIFICATION; denotes motion *from, close to, or towards* an object, according to the case with which it is joined.

WITH THE GENITIVE; *from*, i. e. from beside; *of*, proceeding from; *by, with, near, from among, above, or in comparison with*.

WITH THE DATIVE, *at, with, near, among*, with the idea of continuance.

WITH THE ACCUSATIVE; *to, beyond, beside, towards*, i. e. to the side of; *through along, against, in comparison with*.

IN COMPOSITION; it retains its general meaning; also *defect*.

### 13. *Πρὸς, the Genitive, Dative, and Accusative.*

PRIMARY SIGNIFICATION; *round, round about*, nearly the same with *ἀμφὶ*, but in a sense less close.

WITH THE GENITIVE; *round, round about*, with the idea of origin or cause; *about*, i. e. of, or concerning; *with, for*, viz. in defence of; *above or before*, denoting pre-eminence or superiority.

WITH THE DATIVE; *round, round about*, with rest or continuance; *for* i. e. concerning, on account of; *from*.

WITH THE ACCUSATIVE; *round, or about*, with tendency or approach to; *concerning* or *towards, about*, i. e. near to, advancing towards; *about*, i. e. with regard to; *in, of, against*.

IN COMPOSITION; *round about*, also denoting *increase, abundance*.

#### 14. *Πρό, the Genitive.*

PRIMARY SIGNIFICATION; *before*, in respect of place or time, but without the idea of opposition or comparison which belongs to *ἀντί*.

WITH THE GENITIVE; *before*, in the presence of; *at the command of, through*, denoting cause or origin; *for*, in defence of; *for*, for the advantage of; *before*, denoting preference.

IN COMPOSITION; *before*; with verbs of motion, *forth, forward*

#### 15. *Πρός, the Genitive, Dative and Accusative.*

PRIMARY SIGNIFICATION; *transition or passage*, the relative direction being indicated by the case.

WITH THE GENITIVE; *from*, i. e. transition from; *from, by*, denoting the agent; *belonging to, or the property of*; *of*, proceeding from; *on the side of*: *By*, in oaths and supplications; *before, to*, so as to be protected by.

WITH THE DATIVE; *close to, near*, and continuing; *besides, in addition to, before, occupied or busy with*.

WITH THE ACCUSATIVE; *to or towards, against, according to, with, in comparison of*.

IN COMPOSITION; *motion to, addition, against, close to*.

#### 16. *Σύν, the Dative.*

PRIMARY SIGNIFICATION; *with*, closely connected with another, so as in some sense to form one with it; see *μετά*.

WITH THE DATIVE; *with, together with, according to, besides, with the assistance of, at, during, to, on the side of*.

IN COMPOSITION; *concurrence in action, association, combination, collection, completion, or fulfilment, collision, intensity*.

#### 17. *Υπέρ, the Genitive and Accusative.*

PRIMARY SIGNIFICATION, *over, or above*, viz. in respect of place, and hence figuratively, *over*, in respect of power, authority, protection.

WITH THE GENITIVE; *above*, in a state of rest; *over*, in a state of motion; *for*, i. e. in defence of; *for*, viz. in the place of; *for*, on account of; *by, for the sake of, of, concerning, in order to*.

WITH THE ACCUSATIVE; *over beyond, above or beyond, above*, i. e. more than; *against*.

IN COMPOSITION; it retains its primary signification, also sometimes it augments.

### 18. ὑπὸ, the Genitive, Dative, and Accusative.

PRIMARY SIGNIFICATION; *under*, modified by its case.

WITH THE GENITIVE; *under*, generally with the idea of protection, subjection, or the object of influence proceeding from; also *by, with*, i. e. under the direction of; *by means of, for*, i. e. under the influence of.

WITH THE DATIVE; simply *under*, completely under and continuing; *by*.

WITH THE ACCUSATIVE; *under*, viz., moving and proceeding under or coming up to the under part of a thing; *to, behind, about, on the eve of*.

IN COMPOSITION; it retains its primary signification. Sometimes it denotes *diminution, privacy, beginning*.

#### OBSERVATIONS.

1. The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

2. In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, ἀπὸ ταυτοῦ must be written ἀφ' ταυτοῦ. Πρὶ, however, never drops its final vowel, and ἐκ never changes its final letter except before a vowel, when it is changed into ἐξ.

3. The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, ἐνι is used for ἐνισσι, *it is lawful*; περί for περίσσι, *it is superfluous*; ἀνα for ἀναστῆσι, *arise*; παρὰ for παρῆσσι, *he is present*.

## § 125. OF THE CONJUNCTIONS.

A CONJUNCTION is a word which connects words or sentences.

Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.

1. *Connective*; as, καί, τε, *and*; in poetry, ἡδὲ, ἰδὲ, ἡμεν, *and*; καὶ δὲ, *also, &c.*
2. *Disjunctive*; as, ἢ, ἥτοι; in poetry, ἥε; and sometimes ἥγουν, ἥπου, *or*.
3. *Concessive*; as, κἄν, καίπερ, εἰ καί, *although*.

4. *Adversative*; as, ἀλλὰ, δὲ, ἀτιὰρ, *but*; γὰρ, *at least*; μὲν, ἀλλὰ μὲν, *but, truly, indeed*; μέντοι, *yet, &c.*
5. *Causatives*, which assign a reason for something previously said; as, γὰρ, *for*; ἵνα, οἷ, ὅπως, ὅφρα, *that*. ὥς, ὥστε, *that, so that*; οὐνεκα, (in poetry) *because*; εἴπερ, *since indeed*; ἐπει, *since, after that*.
6. *Conclusive*, or such as are used in drawing a conclusion, or inference from something previously said; as, ἄρα, οὖν, *therefore*; διὸ, διοπέρ, *wherefore*, δὴ, *then, truly*; τοίνυν, νὸ or νὺν, *therefore*; τοιγαροῦν, (emphatic) *wherefore*; οὐκ οὖν, *not therefore*.
7. *Conditional*; as, εἰ, ἄν, ἕαν, ἥν, in poetry, καὶ, or καὲν, αἰ, αἴκας, *if*; εἴπερ, *if indeed*.
8. *Expletive*; as, γὰρ, πέρ, τοι, ῥά, θέν, νὸ, ποῦ, πῶ, ἄρ, &c.

#### ADVERBIAL AND CONJUNCTIVE PARTICLES.

The following remarks on the signification and use of certain adverbial and conjunctive particles, will be useful for reference. For more ample information on this subject, the advanced student is referred to the work of Hoogeveen on the Greek Particles, an abridged translation of which has been published by the Rev. John Seager, B. A.

#### ΑΛΛΑ.

1. Ἀλλά is adversative, and commonly answers to the English *but*. It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered "*well, then,*" *therefore*. Thus, ἀλλ' εὖ ἴσθι, ὅτι ἔξει τοῦθ' οὕτως, *Well, then, know that this will be so*, i. e. οὐκ ἀκνήσει, ἀλλ', &c. *I will not be unwilling but, on the contrary, know, &c.*

2. Ἀλλὰ γάρ. Thus combined γάρ introduces a reason for the opposition expressed by ἀλλά; as, ἀλλὰ γὰρ Κρέοντα λέβσσω, παύσω τοὺς παρεστῶτας λόγους, *BUT I will stop the present discourse, FOR I see Creon coming*. Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, ἀλλὰ γὰρ ἐν ᾧδου δίκην δώσομεν, where there must be supplied from the preceding sentence, οὐκ ἀζημιοὶ ἀπαλλάξομεν, *BUT we shall not escape unpunished, FOR we shall render satisfaction in Hades*. Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connexion and sense of the passage will readily suggest, such as, *But this is not surprising, for*; *But this is not impossible, for*; &c.

3. Ἀλλά γε restricts with emphasis that which is general to something more special; as, ἀλλ' οὐκ ἄν ἀγροίκως γε, οἶομαι, λοιδορῆσαι. *BUT AT LEAST they would not, I think, revile us in a rude manner.*

4. Ἀλλ' οὖν γε. When these particles are combined, they usually intimate that along with the opposition expressed by ἀλλὰ a consequence of what has preceded is also expressed; thus, ἀλλ' οὖν τοῦτον γε τὸν χρόνον ἦττον ἀηδὲς ἔσομαι. *YET I will FOR THIS REASON now AT LEAST be less disagreeable.*

5. Ἀλλὰ joined with οὐδέ strengthens the negative; as, ἀλλ' οὐδὲ πειράσομαι,  *Nay, I will not even try.* In such sentences οὐ μόνον οὐ may be supplied, equivalent to, *I will not only not do it, BUT I will not even try.*

6. Ἀλλά is strengthened by adding τοι; as, ἀλλ' ἥδύ τοι, ἣν αὐτὸς παρῇ, *Why, that is a pleasant thing enough, if, &c.*

AN, (Poet. KE or KEN.)

Ἄν (Poetice κε or κεν) according to Professor Dunbar, is derived from δω, the same as ἐάω, to give, grant, or allow; and that the primary meaning of the particle thus derived is *granted* or *allowed*, which can be readily traced in all the variety of expression in which it is employed. This particle is used

1. In the sense of *if*, of which in this sense it is probably only an abbreviated form. Thus used, it expresses a condition, and may begin a sentence; as, ἄν θεὸς θέλῃ, *if (granted) God will.* In all its other applications ἄν can stand only after other words in its clause.

2. It is used with indefinites, adding to them the force of the Latin *-cunque, -soever*; as, ὅστις ἄν. *whoever, or whosoever.*

3. It is used most generally to limit the verb to which it belongs, and partly or entirely takes from that verb its direct affirmative power.

With the *INDICATIVE imperfect, pluperfect, and aorists*, it is rendered by *should, would; should have, would have, &c.* § 170. 4. and *Obs.* 1.; and also to express *ability*, and rendered by *could* or *could have*. It is sometimes joined to the future, and seems to soften the decisiveness of the statement; as, ὁ δὲ κε κελούσεται ὃν κεν ἰκῶραι, *and he will PERHAPS be angry to whom I go.* It is but very seldom found with the indicative present; a few instances, however, have been produced from Aristophanes and Plutus.

With the *SUBJUNCTIVE* it is never joined, unless accompanied with certain other words, such as ὅς, ὅσος, ὅστις, ὁπότερος, οὐ, ὅπου, ἵνα, &c. &c. except when used in the sense of *if* as above. (1.)

It is used with the *OPTATIVE* of all the tenses except the future, as in § 172. *Obs.* 6. II. 2d, 3d, 4th, 5th, 6th.

With the *INFINITIVE* and *PARTICIPLES* it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with ἄν; as, οἶονται ἀναμάχεσθαι ἄν, *they think that they could retrieve themselves*; ἅλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I omit the rest, THOUGH I HAVE much to say.*

4. It is used in positive statements with different moods to give an expression of hesitation and modesty to the assertion; as, ὥς ἄν μοι δοκῇ, *as it seems (WOULD SEEM) to me*; οὐκ ἄν οἶδα, *I (SHOULD, HARDLY) know.*



5. Ἄν is frequently repeated, either on account of its standing at a great distance from the verb, or to give emphasis to the condition suggested by it; *στὰς ἄν* — — — *λέγοιμι ἄν*, *having stationed myself* — — — *I would say*; *πῶς δέ γ' ἄν καλῶς λέγοις ἄν*; *how CAN you, how CAN you say, &c.?*

6. It is sometimes used to intimate that the verb in the preceding clause is to be repeated; as, *εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τουτῷ ἄν* (sc. *φαίην εἶναι σοφώτερος*), *if I thought to be more wise in any thing, IT WOULD BE IN THIS.*

### 'APA.

1. Ἄρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "*of course*," "*in the nature of things*," and is commonly rendered *therefore*, *consequently*; it is used in the successive steps of a train of reasoning; as, *Ἰf there are altars there are also gods; ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί*, *But there certainly are altars; THEREFORE there are gods too.* It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With *εἰ* or *ὅταν* it expresses conjecture; as, *εἰ ἄρα δύνονται*, *if INDEED* (i. e. *in the course of things*) *they can.* Sometimes it serves for an emphatic asseveration as if founded on an inference.

2. The adverb ἄρα is different from this, and is always placed first in a clause or sentence. It is merely an interrogative particle like the Latin *num* or *utrum*; as, *ἄρα κατὰ δῆλον ὃ βούλομαι λέγειν*; *Is, then, what I wish to say evident?* When a negative answer is expected it has generally the particle *μὴ* annexed. The Latin *nonne* is expressed by *ἄρ' οὐ*, and sometimes by *ἄρα* alone.

### ΓΑΡ.

1. Γάρ, *for*, always follows other words like the Latin *enim*, which it resembles in signification, and for which at the beginning of a sentence *καὶ γάρ*, like the Latin *etenim*, is often used. Its use is to assign a *reason* for what is said. Very often, however, that of which it assigns the cause is merely implied or hinted at, and must be supplied to show the force of γάρ. It will frequently be found to refer to such expressions understood; as, *Yes, No, no wonder, I believe, I cannot, &c.*, as, for example, in the answer so common in Plato, *ἔστι γὰρ οὕτω*, *Yes, or certainly, FOR so it is.* Thus, Homer, Od. 10. 501. *ὦ Κίρκη, τίς γὰρ ταῦτην ὁδὸν ἡγεμονέσσει*; *Oh Circe, (I cannot go thither,) FOR who will guide me on this way?* From this interrogative use it came sometimes to be used merely to strengthen a question, like the Latin *nam* in *quisnam*.

2. In such expressions as *καὶ γάρ*, *ἀλλὰ γάρ*, the former particle indicates the omission of something of which γάρ assigns a cause; thus, *καὶ γάρ* strictly translated means, *and* (no wonder,) *for*; *and* (it is natural,) *for*; and the like for the rendering of *ἀλλὰ γάρ*. See ἀλλά. 2.

ΓΕ.

Γε (enclitic) is a particle of limitation, and signifies *at least, certainly, however, indeed*, and is used to single out an individual object from a number; as, *εἰ μὴ ὅλον μέρος γε, if not the whole AT LEAST a part; ἔγω γε, I indeed, I at least*. In most combinations it can be rendered into English only by giving *greater emphasis* to the word with which it is connected.

ΔΕ.

The particle δε, *but*, is used both to distinguish and oppose, and always stands after one or more words in a clause. It often serves, however, merely to mark transition from one proposition to another; and, in general, every proposition which has no other conjunction at its commencement, takes this δε, whether really opposed to the preceding or not. When so used, it may be rendered by *and, for*, or any other word which the nature of the connection may require; or it may often remain untranslated. Its principal use, however, is in connexion with μὲν, which see.

ΔΗ.

Δη, a particle of affirmation, signifies *truly, really, without doubt*. It is used in affirmative answers; as, *δῆλον δὴ, it is certainly manifest*. It is used ironically, especially after ὥς; and after relative and comparative words it is usually emphatical. With ποῦ joined to it (δῆπου,) it signifies *certainly, viz.,* and sometimes *perhaps*. It differs from μὴν and γε, also affirmative words, in this, that δη strongly asserts a thing as already established; μὴν goes on to press the assertion without relaxing as to what has preceded; while γε asserts with limitation, yielding as to the *past, or other things*, but insisting upon *this*.

2. Δὴ, from ἤδη, as an adverb, signifies *now*; joined with νῦν, *this very moment*; as, *νῦν ἤδη μαχητέον, we must fight this very moment*. With verbs in the preterite, it denotes *just now*. As a conjunction, it is used, 1. in exhorting; as, *λέγε δὴ, come now, read*; 2. In questions, it indicates the earnestness of the speaker, and his desire of an immediate answer; as, *τὰ ποῖα δὴ ταῦτα; what now are these?* 3. In expressing admiration when joined with πότε; as, *τί ἤποτε τούτων, why now these*; 4. In commencing a subject; as, *Ὡς δὴ σκοπῶμεν αὐτό, now let us consider it in this way*; 5. In marking the successive stages of thought as they rise one above another. In each of these it signifies *now truly*, until at the last it signifies *finally*.

ΚΑΙ and ΤΕ.

Καὶ and τε have the same significations in reference to each other as the Latin *et* and *que*. Both connect single ideas, and the entire parts of a sentence. With the older poets τε is more common than in the Attic prose writers, and it is commonly put not merely once between the connected parts, but joined to each of them; as, *πατήρ ἀνδρῶν τε θεῶν τε, the father of both gods*

and *men*. When *τε* precedes *καί* in separate clauses, the former signifies *not only*; the latter, *but also*; *τε καί*, *and also*, connect more closely than simple *καί*; *καί—καί*, *both—and*; *as well—as*; *ἄλλως τε καί*, *especially*, i. e. (both in other respects) *and also, particularly also*.

#### MA and NH.

*Μα* and *Νη* are particles of obtestation, and always govern the accusative of the object; *νη* is always affirmative; *μα*, when alone, is negative, but is nevertheless attached both to affirmative and negative obtestations; as, *ναι μα Δία*, and *οὐ μα Δία*.

#### MEN and ΔΕ.

*Μέν* and *δέ* are two particles referring to *each other*; they are used to distinguish, and at the same time to connect, the different clauses of a sentence together. Thus used, *μέν* is generally placed in the first clause of a sentence, and *δέ* in each of the succeeding ones. Hence, whenever we find *μέν* in the first member of a sentence, the thought necessarily turns to an opposite member with *δέ*. Sometimes, however, after *μέν* the expected *δέ* does not actually follow; i. e. when the opposition is so clear that *δέ* is not necessary to point it out, or when some other word, such as *ἀλλά*, *ἀλλά*, &c., supplies its place. In like manner *δέ* is often used without being preceded by *μέν*, referring to something conceived in the mind but not expressed; or, without such reference, it is used simply to connect the parts of a sentence less closely than by *μέν—δέ*, or other conjunctions. In opposition they are commonly rendered *indeed—but*. See *δέ*.

The distributive use of *μέν* and *δέ* with the *article, relative pronoun*, &c will be noticed § 133. 3. and 134. 19.

#### OYN and OYKOYN.

1. *Οὖν*, *wherefore*, is used, 1st. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from *ἄρα*, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. Introduces a transition to some new subject; and lastly, has an affirmative force, particularly in replies; as, *γίνεται οὖν οὕτως*, *it is certainly so*; hence the compounds,

2. *Οὐκοῦν* and *μῶν*, for *μή οὖν*. The former is properly a negative inference; as, “*it is not therefore*,” though sometimes it loses its negative character, and denotes “*therefore*,” *μῶν* is used interrogatively, “*is it not therefore?*”

#### ΠΕΡ.

*Περ* (enclitic) is nearly allied to *γε*, and is used to express the idea with more emphasis than it would have without it. This is indicated in English merely by a greater emphasis of the word, or by the words *very*, *ever*, and the like. Joined with a participle it is commonly rendered *although*, *how*

*much so ever*, with a relative it adds the force of the Latin *cunque*, or the English *ever*; thus, ἅπερ, *quæcunque, whatever*, ὅσπερ, *quicunque, whoever*, &c.; as, ἅπερ λέγει, *whatever he does say*; ἀγαθὸς περ ἔων, *excellent though thou art*; ἥπερ εἶχεν, *just as he was*.

### ΠΟΥ.

1. Ποῦ is a particle interrogative, of place, and signifies 1. *where*? 2. *whither*? As an enclitic it signifies motion to a place; as, σπεύδω πον, *I am hastening to some place, somewhither*, and also indicates place indefinitely *anywhere* hence it is joined with adverbs of place; as, ἐκεῖ δέ πον, *somewhere thereabouts*.

2. From the indefiniteness of its signification arises its conjectural use to express a thing with a degree of uncertainty and caution expressed in English by *probably, perhaps, if I mistake not*, &c., and hence is used in *eliciting* and asking consent; as, σβνοισθά πον καὶ αὐτὸς ὄτι, &c. *You yourself, as well as I, know, if I mistake not, or doubtless, that*, &c., where an affirmative reply is evidently expected. Hence also its use as a diminutive, to qualify what might otherwise seem too positive or peremptory. Thus used it may be rendered by *pretty nearly, in my opinion, perhaps*, &c. This particle, though often used, is never redundant, οὐ δὴ πον, for example, is, *no indeed, as I think; not truly in my opinion*.

### ΠΩΣ.

1. This particle with the circumflex is interrogative and signifies *how*? as, πὼς οὐκ ἀξίος ἐστὶ τοῦτοῦ; *how can he but be worthy of this*? Joined with γάρ they constitute an emphatic negative, πὼς γάρ ποιήσω; *for how shall I do it*? i. e. *I will not do it at all*. So also καὶ πὼς σιωπῶ; *I cannot be silent*; literally, *and how am I to be silent*?

2. As an enclitic πὼς signifies *some how, in some degree*, &c. as, ἄλλως πὼς, *in some other way*; ὥδε πὼς, *somehow thus*; &c.

### ΩΣ.

This particle is extensively employed, and with a great variety of usage; as, 1. It is used for ἵνα, to denote a purpose; as, ὡς δεῖξωμεν, *in order that we may shew*; 2. For ὅτι with the meaning of *that*; as, λέγοντες ὡς ἐκεῖνος, &c., *saying that he*, &c.; 3. More commonly it signifies *as*, expressing similitude; as, ὡς δούλος, *as a slave*; "He taught them—ὡς ἐξουσίαν ἔχων, *as one having authority*." 4. With the acute accent and not before an enclitic nor after a word on which it depends, it has the sense of οὕτως, *thus*; as, ὡς εἰπὼν, *having spoken thus*. 5. In exclamations it has the sense of *how*; as, ὡς σε μακαρίζομεν, *how happy we deem you*! hence its use with the optative in the sense of the Latin *utinam*; as, ὡς μ' ὄφειλ' Ἑκτορ κτεῖναι! *Would that Hector had slain me*! literally, *how Hector ought to have slain me*! 6. Before superlative adjectives and adverbs, like ὅτι, it strength

ens the meaning; as, ὥς τάχις, *as quickly as possible*. Allied to this is its power as a strengthening particle, with the positive degree, in such expressions; as, ὥς ἀληθῶς, *truly, really*. 7. It is used for the purpose of limiting propositions with the infinitive; as, ὥς εἰπῆν, *so to speak*; ὥς εἰκάσαι, *as far as one may conjecture*; and also in the same sense it is used before whole clauses and propositions; as, ὥς ἐπὶ τὸ πολὺ, *for the most part*; ὥς πρὸς τὸ μέγεθος τῆς πόλεως, *in proportion to the size of the city*. 8. As a particle of time it signifies *when*, sometimes *while*; as, ὥς δὲ ἦλθε, *but when he came*. 9. With numerals it signifies *about*; as, ὥς τρία ἢ τέτταρα στάδια, *about three or four stadia*. 10. With participles in the genitive absolute, and also in the dative or accusative, it is rendered *as, since, because, inasmuch as, as if*; and the participle is then rendered by the indicative; as, ὥς ταύτης τῆς χώρας ἐχυρωτάτης οὖσης, *because this place was the most secure*. 11. It is often put by the Attics for the preposition εἰς, πρὸς, or ἐπὶ; as, ὥς ἐμέ, *towards me*; ὥς τὸν βασιλέα, *to the king*.

☞ For the negative particles οὐ and μὴ, with their combinations and compounds, see § 166.

*Obs.* Though it is, in many cases, difficult to give a distinct translation of some of the Greek particles, or even always to feel their force, yet they ought never to be regarded as *mere expletives*. In all languages there are particles which are often employed chiefly for the sake of completeness, or in order to produce a well-sounding fulness, yet never without their own peculiar sense; and though it is often difficult to define what that sense is, yet every one feels that the expression is incomplete without them. So it is also in the Greek language. The full and original meaning of many of these particles has become partially lost, and they now give to the discourse only a slight colouring which we cannot properly feel except after long acquaintance and practice. For a more full elucidation of the force and use of these particles we refer the reader to the elaborate work of Hoogeveen on the Greek particles.

## PART III.

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### § 126. SYNTAX.

**SYNTAX** is that part of Grammar which treats of the proper arrangement and connexion of words in a sentence.

A *Sentence* is such an assemblage of words as makes complete sense; as, *Man is mortal.*

A *phrase* is two or more words rightly put together, but not making complete sense; as, *In truth, in a word.*

Sentences are of two kinds, *Simple* and *Compound*.

A *Simple* sentence contains but one subject and one verb; as, *Life is short.*

A *Compound* sentence contains two or more simple sentences combined; as, *Life, which is short, should be well employed.*

Every simple sentence consists of two parts, the *subject* and the *predicate*.

The *subject* is the thing chiefly spoken of. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

The *predicate* is the thing affirmed or denied of the subject. It is either contained in the verb itself; as, *John reads*; or it consists of a neuter verb with an adjective or noun following it; as, *Time is short*; *They became poor.*

Both the subject and the predicate may be attended by other words, called *adjuncts*, which serve to restrict or modify the meaning of the word with which they may stand connected; as, "An inordinate *desire* of admiration often *produces* a contemptible *levity* of deportment."

When a compound sentence is so framed that the meaning is suspended till the whole be finished, it is called a *period*.

## § 127. GENERAL PRINCIPLES OF SYNTAX.

1. In every *sentence* there must be a *verb* and a *nominative*, or subject expressed or understood.
  2. Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive* expressed or understood with which it agrees.
  3. Every *nominative* has its own *verb* expressed or understood.
  4. Every *verb* (except in the infinitive and participles) has its own *nominative* expressed or understood.
  5. The *genitive* is governed by a *noun*, a *verb*, a *preposition*, or an *adverb* ; or it is placed as the *case absolute* with the participle.
  6. The *dative* is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument.
  7. The *accusative* is governed by an *active verb* or *preposition*.
  8. The *vocative* either stands alone, or is governed by an *interjection*.
  9. The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.
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## § 128. PARTS OF SYNTAX.

The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

CONCORD is the agreement of one word with another in *gender*, *number*, *case*, or *person*.

GOVERNMENT is that power which one word has in determining the *mood*, *tense*, or *case* of another word.

## I. OF CONCORD.

Concord is fourfold ; viz.

1. Of a substantive with a substantive.
2. Of an adjective with a substantive.
3. Of a relative with its antecedent.
4. Of a verb with its nominative (or subject).

§ 129. A SUBSTANTIVE WITH A SUBSTANTIVE.

**RULE 1.** Substantives denoting the same person or thing agree in *case*; as,

Παῦλος ἀπόστολος,	<i>Paul, an apostle.</i>
Σωκράτης ὁ φιλόσοφος,	<i>Socrates, the philosopher.</i>
Θεῷ κριτῇ,	<i>To God, the judge.</i>

Substantives thus used are said to be in *apposition*: The second substantive is added to express some *attribute*, *description*, or *appellative* belonging to the first, and must always be in the same member of the sentence, i. e. they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See § 139. III. **RULE 6.**

**Obs. 1.** One of the substantives is sometimes understood; as, Ἀστυάγης ὁ Κυαξάρου, (sup. υἱός,) *Astyages, the son of Cyaxares.*

**Obs. 2.** The possessive pronoun in any case being equivalent in signification to the genitive of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the Genitive; as, Ἀσπὴ ἐμὸς ἦν κυνῶπιδος, *He was the brother-in-law of me, a shameless woman.* See § 133. 17.

**Obs. 3.** On the same principle, possessive adjectives formed from proper names, being equivalent to the genitive of their primitives, have a noun in apposition in the genitive; as, Νεστορέη παρὰ νηὶ Πυλῆγενέος βασιλῆος, *near the ship of Nestor a king born at Pylos*; Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being a citizen of Athens, a very large city.* See § 133. 18.

**Obs. 4.** Sometimes the latter of two substantives signifying the same thing is put in the genitive; as, πόλις Ἀθηῶν, (for Ἀθῆναι,) *the city of Athens.*

§ 130. AN ADJECTIVE WITH A SUBSTANTIVE.

**RULE II.** An adjective agrees with its substantive in gender, number and case; as,

χρηστὸς ἀνὴρ,	<i>a good man.</i>
καλὴ γυνή,	<i>a beautiful woman.</i>
κοινὸν ἀγαθὸν (χρῆμα),	<i>a common good.</i>

This Rule applies to the Article, Adjective, Adjective Pronouns, and Participles.



**Obs. 1.** Other words are sometimes used as adjectives, and consequently fall under this rule; viz.

1st. A substantive which limits the signification of a more general term; as, Ἑλλὰς φωνή, *the Greek language*.

2d. Adverbs placed between the article and its substantive; as, ὁ μεταξὺ τόπος, *the intervening space*.

**Obs. 2.** The place of the adjective is sometimes supplied by a substantive with a preposition; as, ἡδονὴ μετὰ δόξης, (for ἔνδοξος,) *exalted pleasure*. Sometimes by a substantive governing the other in the genitive; as, βάθος γῆς, *depth of earth*, i. e. *deep earth*; ἡ περισσεία τῆς χάριτος, *abundance of grace*, i. e. *abundant grace*. For the adverbial adjective, See § 165.

**Obs. 2.**

### § 131. OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

**Obs. 1.** Two or more substantives singular, unless taken separately, have an adjective plural. If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender*. Not unfrequently, however, the adjective agrees with one of the substantives and is understood to the rest; as, αἰεὶ γὰρ τοι ἔρις τε φίλη, πολέμοις μάχαις; *contention to thee is always delightful, and wars and battles*.

**Obs. 2.** When the substantive to which the adjective belongs may be easily supplied, it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive; as, ὁ Ἀθηναῖος, *the Athenian*; οἱ δίκαιοι, *the righteous*.

**Obs. 3.** Adjectives in -ικός are used in the neuter gender with the article, and without a substantive in two different senses.

1. In the *Singular* they express generally a whole; as, τὸ ἱππικόν, *the cavalry*; τὸ πολιτικόν, *the citizens*. 2. In the *plural* they signify any circumstance which can be determined by the context; as, τὰ Τρωῖκα, *the Trojan war*; τὰ Ἑλληνικά, *the Grecian history*.

**Obs. 4.** The adjective, especially when used as a predicate, without a substantive, is often put in the neuter gender, χρήμα, πρᾶγμα, ζῶον, &c. being understood; as, ἡ πατρις φιλιότερον

(scil. *χρῆμα*) *βροτοῖς*, *their country is (a thing) very dear to men*; *χαλεπὸν τὸ ποιεῖν*, *to do is hard*.

*Obs. 5.* Two adjectives are frequently joined together, one of which by expressing negatively the sense of the other, renders it more emphatic; as, *γνωτὰ καὶ οὐκ ἀγνωτὰ μοι*, literally, *known and not unknown*, (i. e. *well known*), *to me*.

*Obs. 6.* Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as, *πρῶτον*, *in the first place*; *τὸ πρῶτον*, *at first*; *τὰ μάλιστα*, *chiefly*; *κρυφαῖα* *secretly*, &c.

*Obs. 7.* In any gender or number, adjectives are sometimes used in the sense of adverbs, to express a circumstance of time, place, order, manner; as, *ἔπεσον ἀγχιστῖνοι*, *they fell near each other*; *ἀφίκετο δευτεραῖος—τριταῖος*, *he came on the second—third day*. § 165. *Obs. 2.* So in Latin, *qui creatur annuus*. *Cæs.*

#### EXCEPTIONS.

*Exc. 1.* An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its *meaning* rather than to its *form*, or to some other word synonymous with it, or implied in it; as,

*κόριον καλλίστα*, *a most beautiful girl*.  
*ὦ ἀγαθὴ ψυχῇ*, *O brave soul*.  
*ληστήριον πῦρ ἐπιφέροντας*, *a band of thieves bringing fire*.

*Exc. 2.* A collective noun in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, *βουλὴ ἡσυχίαν εἶχεν—οὐκ ἀγνοῦντες*, *the council kept peaceable—not being ignorant*.

So in Latin, *maxima pars*—in *flumen acti sunt*.

*Exc. 3.* In the dual number the Attic writers sometimes join a masculine adjective with a feminine noun; as, *τούτω τῷ ἡμέρᾳ*, *these two days*.

*Exc. 4.* An adjective masculine in the superlative degree is sometimes joined to a feminine noun to increase the force of the superlative; as, *αἱ κόραι μελάντατοι*, *very black pupils*. Also, a masculine adjective is joined with a feminine noun when the plural is used for the singular, and when a chorus of women speak of themselves; thus, *Medea* says of herself, *καὶ γὰρ ἡδικημένοι σιγησόμεθα, κρείσσωνων νικώμενοι*, *though injured I will be silent, yielding to superior powers*.

**Exc. 5.** An adjective in the masculine gender may be joined with a noun denoting a female, if the attention is drawn to the idea of a *person* without regard to the *sex*.

**Exc. 6.** A substantive dual may have an adjective plural; and vice versa, a substantive plural, when *two* is denoted, may have an adjective dual; as, *φίλας περὶ χεῖρε βάλωμεν*, *let us embrace*; *δύο χάσματα ἐχομένω ἀλλήλων*, *two successive chasms*.

**Exc. 7.** The adjectives *ἕκαστος*, *ἄλλος*, in the singular, are put with nouns in the plural, to intimate that the objects expressed by them are spoken of individually and distributively; as,

*οἱδὲ ἕκαστος ἐδέχοντο δέκα*, *they each received ten.*  
*ἠρώτων δὲ ἄλλος ἄλλο*, *they asked some one thing*  
*and some another.*

So in Latin, *Quisque pro se queruntur*. Liv.

**Exc. 8.** Plural adjectives sometimes agree with their substantives in gender and number, and govern them in the genitive case; as,

*οἱ παλαιοὶ τῶν ποιητῶν*, *the ancient poets.*

So also among the Attic writers in the singular; as,

*διατρίβων τὸν πολλὸν τοῦ χρόνου*, *spending much time.*

**Exc. 9.** Instead of agreeing with its substantive, the adjective is sometimes put in the neuter gender, and the substantive following it in the genitive, (§ 142. R. VI.) ; as, *εἰς τοσοῦτον τόλμης*, (for *τοσαύτην τόλμην*), *to such a pitch of boldness*. The abstract noun is sometimes used instead of the adjective; as, *βάθος γῆς*, *depth of earth*, instead of *βαθεῖα γῆ*, *deep earth*.

**Exc. 10.** Proper names in the singular are sometimes accompanied by the adjectives *πρῶτος*, *πᾶς*, and others in the neuter plural, as predicates or in apposition; as, *Λάμπων Αἰγινητέων*, *Lampon the chief of the Æginetæ*; *πάντα δὲ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος*, *Zopyrus was every thing to the Babylonians*.

**Exc. 11.** Demonstrative pronouns in the neuter singular may refer to nouns of any gender which do not express a person; and in the neuter plural to persons as well as things, and to the singular as well as to the plural; as, *περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρ'ας) δέξαιο στέρεσθαι*; *concerning MANLY FORTITUDE, for how much would you consent to be deprived of it?* *τοῖς εἰς ταῦτα ἐξαμαρτάνουσι*, *who offend against THESE*, Scil. *τῶς παῖδας καὶ τὰς γυναῖκας*, *wives and children*.

So also with the adjectives *πλεῖον*, *πλεῖω*, *μείον*, &c.; as,

ἑπτάς μὲν ἄξει οὐ μῆλλον δισμυρίων, *he will bring not less than twenty thousand horse.*

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## § 132. OF COMPARATIVES AND SUPERLATIVES

1. The Comparative is used when two objects or classes of objects are compared; the superlative when more than two are compared.

2. The positive is sometimes used in a comparative sense, and is followed by the infinitive; as, ὀλίγοι συμβαλεῖν, *too few to fight.*

3. When one quality is compared with another in the same subject, the adjectives expressing these qualities are both put in the comparative degree connected by ἢ; as, πλουσιώτερος ἢ σοφώτερος, *more rich than wise.* So in Latin, *decentior quam sublimior, fuit.* Tacit.

4. The comparative is sometimes made by joining μᾶλλον with the positive; and, for the sake of emphasis, sometimes with the comparative; as, μᾶλλον ὀλβιώτερος, *more happy.*

5. The superlative is often used to express a very high degree of a quality in any object, but without comparing it with any other; as, ἀνὴρ φιλοτιμώτατος, *a very ambitious man*; πῶγμα εὐηθέστατον, *a very foolish thing.*

6. The superlative is often strengthened in signification by adding certain adverbial words and particles; such as, πολλῶ, μακρῶ, πολύ, μάλιστα, πλεῖστον, ὅχα, ὥς, ὅπως, ὅτι, ἤ, &c.; as, πολλῶ ἀσθενέστατον, *much the weakest*; ὅχ' ἀριστος, *eminently the best*; ὥς τάχιστα, *as quickly as possible*; ὅτι κλειστόν χρόνον, *as long time as possible.* Also by the numeral εἰς; as, εἰς ἀνὴρ βέλτεστος, *a man of all others the best.*

For the construction of the comparative and superlative degree as it respects government, see § 143. Rule X. and XI.

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## § 133. OF ADJECTIVE PRONOUNS.

**RULE.** Adjective pronouns agree with their substantives in gender, number, and case.

### *The Definite, αὐτός.*

For the import and use of the *Definite* pronoun αὐτός, see § 62.

When used as a personal pronoun, αὐτός takes the gender and number of the noun for which it stands, and the case which the noun would have in its place. Sometimes, however, like 'ie adjective, (§ 131. *Exc.* 1.) it takes the gender and number of a synonymous substantive, or of one that expresses the meaning of that for which it stands; as, μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς, "*teach all NATIONS baptizing THEM,*" where αὐτοὺς is put for ἀνθρώπους, which expresses the meaning of ἔθνη.

*Note.* This observation applies to all adjective pronouns used without, and instead of the substantives, to which they refer.

### *Demonstratives.*

2. The Demonstratives are used without a substantive only when they refer to a noun, or pronoun, or substantive clause in the proposition going before; or in that coming immediately after.

3. When two persons or things are spoken of, οὗτος, *this*, refers to the latter; ἐκεῖνος, *that*, to the former. In the same manner are sometimes used ὁ μὲν and δε μὲν, referring to the former, and ὁ δὲ and δε δὲ, to the latter, sometimes *vice versa*.

4. The demonstratives οὗτος and ὅδε are generally distinguished thus; οὗτος refers to what immediately precedes, ὅδε to what immediately follows; as, ταῦτα ἀκούσας, *having heard these things*; ἔλεγε τάδε, *he announced as follows*.

5. The demonstrative words are frequently used in a kind of *apposition* with a noun, or pronoun, or part of a sentence in the same proposition. This is done, 1. for the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐπεῖνα φῶμεν, τὰς πεύσις τε καὶ ἐρωτήσεις, *what shall I say as to these things question and interrogation?* LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; *what is virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related, be separated by intervening clauses, the pronoun being introduced in the *last part* in apposition with the distant word in the *first*, brings them as it were together; as, ἀλλὰ θεός γε τοὺς ἀσὶ ὄντας καὶ — — τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιή-

*οὐτος*, but the gods who are eternal, and whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable — — *fearing THESE, do nothing wicked.*

6. When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the neuter gender, and is often connected with it by *ὅτι* or *ὥς*; as, *ἀλλ' οἷός το οὗτο ὅτι ταῦτα μὲν ἴστιν ἀπαντα τὰ χωρὶα κείμενα ἐν μέσῳ*, but he knows (THIS) well that all these places are openly before them.

The sentence is sometimes so arranged that the clause with *ὅτι* stands first; as, *ὅτι δ' εἶχε πτερά, τοῦτ' ἴσμεν*, but we knew (THIS) that he had wings. This construction, so common in Greek, is seldom if ever used in Latin.

7. *ὁδοι*, with *καί* before it, is used in the latter clause of a sentence, in an adverbial or conjunctive sense, to call the attention more particularly to the circumstance which it introduces, and may be rendered "and that," "and truly," "in deed," "although," &c., as the sense may require; as, *ὁδοὶ γὰρ μόνον Ἰώνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὗτοι κατὰ φόρου τινὰ σκῆψιν*, for these alone of the Ionians do not celebrate the *Apatouria*, AND THAT under pretext of a certain murder; i. e. and these do so under pretext, &c. *Γυναικὸς καὶ ταύτης νεκρῆς, εἰ τις λέγει τοῦτομα πέφικε*, if any one mentions the name of a woman, ALTHOUGH (i. e. and THAT woman being) DEAD, he shudders.

But when the pronoun is less definite, not referring to any particular substantive in the preceding clause, but to something expressed in it, it is put in the neuter plural, and may generally be rendered "especially," "although," &c.; as, *Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τοῖσι, καὶ ταῦτα σοφὸς ὢν*, but you do not seem to me to give your attention to these things, ALTHOUGH being wise. Expressions of this kind are doubtless elliptical, *ποιεῖς* or some such word being understood, and may be rendered "and these things you do." Indeed, it is sometimes expressed thus, in Dem. pro Phor. After reproaching Apollodorus with his dissolute conduct, he adds, *καὶ ταῦτα γυναῖκα ἔχον ποιεῖς*, AND THESE THINGS YOU DO, having a wife; which, without *ποιεῖς*, might be rendered "THOUGH having a wife."

Yet sometimes these words seem to have no dependence on

any part of the sentence, but are thrown in to call the attention to a special circumstance.

8. The demonstrative pronoun is often joined with adverbs of time and place to define these circumstances with greater emphasis or precision; *as*, τὰ νῦν τάδε, *just now*; τοῦτ' ἐκεῖ, *at that very time*.

9. The demonstrative pronouns are sometimes used instead of the personal pronouns ἐγώ and σὺ, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended. When used instead of the 2d person, they most commonly express contempt. The expression οὗτος ἐμὶ is equivalent to the Latin *en adsum*, *Lo! here am I*.

### *The Indefinite τις.*

10. The indefinite τις, § 68, added to a substantive, commonly answers to the English words *a, an, a certain one, any one, &c.*; *as*, τις ἀνὴρ, *a man, any man, some man*.—Sometimes with a noun it is used *collectively*; *as* ὀρώσκων τις κατὰ κύμα — *ιχθύς*, *MANY A FISH bounding through the wave*.—Sometimes *distributively*; *as*, καὶ τις οἰκίην ἀναπλασάσθω, *and let EVERY ONE build his own house*.

11. With adjectives of *quality*, *q*pecially when they stand without a noun, in the predicate it serves to temper the existence of the quality in a less manner, such as may be expressed by *what, in some degree, rather*; *as*, δυσμαθὴς τις, *difficult to be passed*; *δυσμαθὴς τις*. With *numerals* it means *nearly, about*; *as*, ἐκατὶ, *about ten*. So also with *adverbs*; *as*, ἐπι, *pretty nearly*; πολὺ, *much*; οὐδέν, *nothing*; οὐδέν τι, *scarcely any thing*.

12. Without an additional adjective, τις has the sense of *eminent, distinguished*; *as*, εὐχσταί τις εἶναι, *he boasts himself to be SOME GREAT ONE*.

13. In the neuter gender it is also sometimes nearly redundant, being introduced apparently for the sake of sound. In such cases it is to be considered in the accusative governed by κατὰ, and seems to strengthen the expression; *as*, οὐδὲν τι εὐαντις ἐὼν, *not being AT ALL a prophet*; μέγα τι καὶ θεσπέσιον ἔργον, *a work EVIDENTLY great and divine*.

### The Interrogative τίς.

14. The interrogative τίς, τι, is used in asking a direct question; as, τίς ἐποίησε, *who did it?* Though sometimes used in the indirect interrogation, ὅστις is more common; as, θαυμάζω, τίς (or more frequently ὅστις) ἐποίησε, *I wonder WHO did it.* Sometimes it is accompanied by the article ὁ τίς, *who*; τὸ τι *what*. Ὅστις is also used interrogatively when a person to whom an interrogation is put repeats it before answering it; as, σὺ δ' εἰ τίς ἀνδρῶν; ὅστις εἰμ' ἐγώ; Μετὼν, *who are you? who am I? Melon.*

15. As a predicate, τι, with ἔστι following it, is sometimes accompanied by the subject in the plural; as, θαυμάζω τι ποτ' ἔστι ταῦτα, *I wonder WHAT THESE THINGS are.*

16. The interrogation τίς is often used independently of other words in the sentence, being governed by κατὰ, or some such word understood, and may be rendered *in what? as to what? &c.*; as, τῶν τι σοφῶν ἐπιστήμονες, *IN WHAT SORT of wisdom are they expert?* Sometimes it is used for διὰ τι, or πρὸς τι, *what? why? on what account? ἐπὶ τι, for what purpose? πῶς τι, how? So, τι δε, but what?*

### Possessive Pronouns.

17.  
to the  
while,  
der, n  
regard  
follow  
to τὸ  
πατρός

pronoun is in signification equivalent to the substantive pronoun from which it is derived, and it agrees with its substantive in gender, yet other words at the same time often agree with the personal pronoun. Hence the expression, τὸ σὸν μόνου δώρημα, equivalent to, *the gift OF THEE ALONE.* Ἀρνόμενος δ' ἐμὸν αὐτοῦ, where ἐμὸν agrees with αὐτός in the accusative, and yet, as if it were the genitive of the substantive pronoun, it is coupled with πατρός in the genitive, and followed by αὐτοῦ. So also οὐκ ἴδιον λέχος αὐτῶν, *our own bed*; τὰ ἑμέτερα αὐτῶν, *your own property*; τὴν σφέτεραν αὐτῶν, (scil. χώραν) *their own country.*

The same construction is common in Latin; as, “*mea ipsius culpa.*” “*Cum mea nemo scripta legat, vulgo recitare timentis.*” “*Beneficio meo et populi Romani.*”

18. The same observation extends to possessive adjectives; as, εἰ δέ με δεῖ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χρηστέῃ ἔσονται, μνησθῆναι, *If I must also say something concerning the virtue OF THOSE WOMEN, WHO are from this time to live in*



widowhood; where *γυναικεας*, is equivalent to the genitive *τῶν γυναικῶν*, to which *δοαι* refers.

19. The possessive pronouns are employed only when an emphasis is required; in all other cases the personal pronouns are used in their stead; as, *πατήρ ἡμῶν*, *our father*, literally *the father of us*. But *πατήρ ἡμέτερος* means *our own father*.

20. The possessive pronoun is sometimes used objectively, as, *σὸς πόθος*, not "*thy regret*," but "*regret for thee*;" *τάμὰ ρουθστηματα*, not "*the lessons which I give*," but "*the lessons which thou givest me*."

This use of the possessive corresponds to the passive sense of the genitive, § 142, *Obs.* 2.

21. The possessive pronoun is sometimes put in the neuter gender, with the article for the personal; as, *τὸ ὑμέτερον* for *ὑμεῖς*; *τάμὰ* for *ἐγώ*; *τὸ ἐμὸν* for *ἐμὰ*. Also without the article after a preposition; as, *ἐν ἡμετέρῳ* (scil. *δώματι*) for *ἐν ἡμῶν*, *in my house*.

## § 134. CONSTRUCTION OF THE ARTICLE.

**RULE.** The article agrees with its substantive in gender, number, and ----

*Exc.* 1. *In gender.* The article agrees with a feminine noun in the dual; as, *τὴν γυναικί*, *the two women*.

*Exc.* 2. *In number.* The article agrees with a plural noun when it refers to two or more persons; as, *αἱ Ἀθηναῖαι*, *the Athenians*.

*Obs.* 1.); as, *αἱ Ἀθηναῖαι*, *the Athenians*.

1. IN GENERAL the article is prefixed to all nouns *not used indefinitely*. Nouns used indefinitely are *without* the article; except when represented as in a peculiar state or relation; as, *τὸν γέροντα αἰδεῖσθαι χρή*, *one ought to reverence an old man*.

2. The article is prefixed to nouns when they designate a class or species; as, *ὁ ἄνθρωπος ἐστὶ θνητός*, *man is mortal*.

3. It is prefixed to abstract nouns when personified, or with a reference to something expressed or understood; as, *Ἡ κακία ὑπολαβοῦσα εἶπε*, *Vice interrupting said*; *τὴν ἀλήθειαν περὶ τούτων*, *the truth concerning these things*.

4. When one noun is predicated of another, the subject of the proposition is generally found *with* the article, and the pre-

dicate *without* it; as, ἀσπὸς ἐγένεθ' ἡ κόρη, *the maiden became a wine-skin.*

5. The article is prefixed to nouns to mark emphasis or distinction; as, ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἡ δὲ εἰρήνη ἀκινδυνος, *WAR is not without dangers, but PEACE is free from danger*; (here the opposition between ὁ πόλεμος and ἡ εἰρήνη renders both words emphatic, which is marked by the article prefixed; ) ὁ ποιητής, *the Poet, Scil. Homer.*

6. Proper names, when *first* mentioned, are without the article; on *renewed* mention, they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article; as, Κῦρος ὁ βασιλεύς, *Cyrus the king.*

7. The article is generally placed before appellatives, and all words and phrases which are placed *after* a substantive for the purpose of definition or description; such as a *substantive in apposition*, an *adjective*, a *participle*, an *adverb*, a *preposition with its case*; as, Σωκράτης ὁ φιλόσοφος, *Socrates, the philosopher*; οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws, &c.*

8. Before a participle the article is to be translated as the relative, and the participle as the indicative mood of its own tense; as, εἰσὶ οἱ λέγοντες, *there are (those) who say.* But,

9. A participle between the article and its noun is to be regarded as an *adjective*, and rendered accordingly; as, οἱ ὑπάρχοντες νόμοι, *the existing laws.* So also other words and phrases between the article and its noun, like an adjective, qualify the noun, and frequently have a participle understood; as, ἡ πρὸς Γαλτίας μάχη; *scil. γενομένη, the battle against the Gauls.*

10. An adverb with the article prefixed is used sometimes as a noun, sometimes as an adjective; as, οἱ πέλας, *those near, i. e. the neighbours*; ἡ ἄνω πόλις, *the upper city.* § 130. Obs. 1.

11. *Adjectives, participles, adverbs, adverbial particles and phrases*, used in the sense of nouns, have the article prefixed; as, οἱ θνητοί, *mortals*; οἱ κολακεύοντες, *flatterers*; ἡ αὔριον, (*scil. ἡμέρα,*) *the morrow*; τὸ τί, *the substance*; τὸ ποιὸν, *the quality*; τὸ πόσον, *the quantity*; τὸ ὡς, *the manner in which, &c.*

12. The article without a substantive, before ἀμφι or περὶ with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun; as, οἱ περὶ θήραν, *those devoted to the chase, i. e. "hunters;"* τὸ περὶ Λάμψακον, *the affair at Lampsacus*; τὰ ἀμφι πόλεμον, *what belongs to war*; sometimes it is a mere circumlocution for the noun itself; as, τὰ περὶ τὴν ἀμαρτίαν, *for ἡ ἀμαρτία.*

13. 'Οι περὶ, and οἱ ἀμφὶ, with a proper name, have the following peculiarities of meaning; viz. 1. *the person himself*; as, οἱ ἀμφὶ Πρίαμον καὶ Πανθοον, *Priam and Panthous*; 2. *the followers of the person named*; as, οἱ περὶ Ἀρχίδαμον, *the companions of Archidamus*; 3. *the person named, and his companions and followers*; as, οἱ ἀμφὶ Πεισιστρατον, *Pisistratus and his troops*.

14. The neuter article in any case prefixed to the infinitive mood, (§ 173, I.) gives it the sense and construction of the Latin gerund, or a verbal noun; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, *inquiring is the business of philosophy*; τὸ καλῶς λέγειν, *the speaking well*.

15. In the neuter gender, and in any case which the construction requires, the article is placed, 1.—Before entire propositions or quotations in a sentence construed as nouns; as, ἐστὶ δὲ τούτων τρίτη διαφορά, τὸ, ὡς ἕκαστα τούτων μιμήσαιο ἂν τις, *moreover there is in these a third difference, viz. the manner in which one should imitate each of these objects*; ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ “ἔργον δ' οὐδὲν ὄνειδος,” *but according to these views, the sentiment “labour is no dishonour” would be correct*. 2. Before single words quoted or designated in a sentence; as, τὸ δ' ὅμεις ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*; τὸ λέγω, *the word λέγω*. But in nouns, the article is commonly in the gender of the noun; as, τὸ ὄνομα δ' Αἰδης, *the name Hades*.

16. The article is often prefixed to possessive, demonstrative, distributive, and other pronouns, for the sake of greater emphasis or more precise definition; thus, ἐμὸς υἱός, *is merely a son of mine*; but ὁ ἐμὸς υἱός, *is my son*. The following change of signification effected by the article may be noticed;

ἄλλοι,	<i>others</i> ;	οἱ ἄλλοι,	<i>the others, the rest.</i>
ἄλλη,	<i>other</i> ;	ἡ ἄλλη Ἑλλὰς,	<i>the rest of Greece.</i>
πολλοί,	<i>many</i> ;	οἱ πολλοί,	<i>the multitude.</i>
πλείους,	<i>more</i> ;	οἱ πλείους,	<i>the most.</i>
αὐτός,	<i>himself</i> ;	ὁ αὐτός,	<i>the same.</i>
πάντες,	<i>all</i> ;	οἱ πάντες,	<i>(after numerals,) in all.</i>
ὀλίγοι,	<i>few</i> ;	οἱ ὀλίγοι,	<i>the few, the Oligarchs.</i>

17. When the article is used with οὗτος or ἐκεῖνος, the pronoun must stand before the article, or after the substantive; as, οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος, *this same man*.

18. The article is frequently used *alone*, having its substantive *understood*. This is the case when the substantive to

which the article refers, being apparent from the connexion or sense of the passage, can be easily supplied. The neuter article is often thus used with the genitive of another noun, *χρημα, παρμα, &c.*, being understood. 1. In the singular to intimate what a person has done, is wont to do, or has befallen him; as, *καὶ τοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι*, and I seem to be in the SAME SITUATION with the horse of Ibycus. 2. In the plural to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; as, *τὰ φίλων δ' οὐδέν*, THE ASSISTANCE of friends is nothing; *δεῖ φέρειν τὰ τῶν θεῶν*, we must bear THE VISITATION of the gods. In the singular or plural, it is often merely a periphrasis for the substantive; as, *τὸ ἢ τῆς ὀργῆς*, for ἡ ὀργή; and an adjective, &c. put with such a periphrasis takes the gender and number of the substantive, and the case of the article; as, *τὰ τῶν διακόνων—ποιοῦμενοι*, the messengers—considering.

19. The article combined with *μέν* and *δέ* has in some degree the force of a pronoun, and is used in a distributive sense,—the article with *μέν* standing in the first member of the sentence, and with *δέ* in the parts that follow; as, *τὸν μὲν ἐτίμα, τὸν δ' οὐ*, THIS ONE, he honoured, THAT ONE not; *οἱ μὲν ἐκύβευον, οἱ δὲ ἐπινον, οἱ δὲ ἐγυμνάζοντο*, SOME played at dice, SOME drank, SOME exercised themselves. When governed by a preposition, *μεν* and *δε* are placed immediately after the preposition; thus, *ἐν μὲν τοῖς—ἐν δὲ τοῖς*.

20. In the Ionic and some other writers, especially Homer and Herodotus, the article *ὁ, ἡ, τὸ*, is very frequently used as a relative, and sometimes as a personal pronoun; as, *Ἀχιλλέα φεύγω τὸν ἰδεῖν αἰσχύνομαι*, I flee from Achilles whom I am ashamed to see; *τὸ μὲν ἐτέθαπτο*, IT (the child) was buried. § 66. 2.

### § 135. OF THE RELATIVE PRONOUN.

**RULE III.** The relative agrees with its antecedent in gender, numoer, and person; as,

<i>ἡ γυνὴ ἣν εἶδομεν,</i>	the WOMAN WHOM we saw.
<i>ὁ ἄνθρωπος ὃς ἦλθε,</i>	the MAN WHO came.
<i>τὰ χρήματα ἃ εἶχε,</i>	the THINGS WHICH he had.

1. The antecedent is the substantive, or something equivalent to a substantive, (§ 138, Rem.) in a preceding clause to

which the relative refers. Sometimes, however, as in Latin, the relative and its clause is placed before the antecedent and its clause.

2. Strictly speaking, the relative does not agree with the antecedent, but with the same word expressed or understood after the relative, and with which like the adjective it agrees in gender, number and case, as well as person; thus, ὁ ἵππος δὲν (ἵππον) εἶχε, *the horse which (horse) he had*. Hence, in connecting the antecedent and relative clause, the following variety of usage occurs; viz.

1st. The word to which the relative refers is commonly expressed in the antecedent clause and not with the relative; as, οὗτός ἐστιν ὁ ἀνὴρ δὲν εἶδες, *this is the MAN WHOM you saw*.

2d. It is often *not* expressed in the antecedent clause and expressed with the relative; as, οὗτός ἐστιν δὲν εἶδες ἀνδρα.

3d. Sometimes when greater precision is required, it is expressed in both; as, οὗτός ἐστιν ὁ ἀνὴρ δὲν εἶδες ἀνδρα.

4th. When the reference is of a general nature, and there is no danger of obscurity, the word to which the relative refers is understood in both clauses; as, δὲν ἠθέλει ἵστασθαι, δὲν ἠθέλει ἵστασθαι, *whom he would he slew, whom he would he saved alive*. All this variety is common in Latin as well as in Greek.

3. The antecedent is sometimes implied in a preceding word; as, οἰκία ἣ ὑμετέρα οἱ γε χρῆσθε, &c. *Your house who use, &c.* where οἱ refers to the personal pronoun implied in ὑμετέρα, (§ 133. 17.)

4. When the relative comes after two words of different persons it agrees with the first or second person rather than the third; as, εἰμὶ δ' ἐγὼ βασιλεὺς ὃς τιμῶμαι.

5. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter; as, τὸ ἀστρον ἣν ὀνομάζουσιν Αἴγλα, *the constellation WHICH they call the GOAT*.

6. *Exc.* The relative sometimes takes the gender and number, not of the antecedent noun, but of some one synonymous with it, or implied in it; as,

- 1st. *θανόντων τέκνων οὗς Ἰδραστός ἤγαγε*, *their CHILDREN having died, WHOM Idrastus led.* In this sentence οὗς refers to παιδων, as synonymous with τέκνων.
- 2d. *πάντων ἀνθρώπων ὅς κέ σευ ἄντι ἔλθῃ*, *OF EVERY MAN, WHO shall come against you; where ὅς in the singular, referring to a plural antecedent, shews that the men are spoken of in the relative clause individually.*
- 3d. *ὑπὲρ ἀπάσης Ἑλλάδος ὣν πατέρας ἔκτισε*, *for all GREECE, WHOSE fathers she slew; where ὣν refers to the meaning of Ἑλλάδος in this sentence; i. e. the men of Greece.*
- 4th. *θησαυροποιὸς ἀνὴρ οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος*, *A MAN encreasing in wealth, WHOM even the multitude applaud.* Here, though the antecedent ἀνὴρ is singular, the relative οὗς is plural, because it refers not to an individual man, but to the class or kind of men spoken of.

7. Instead of ὅς the compound pronoun *ὅστις* is used as a relative after *πᾶς*, *οὗδεις*, or any word in the singular expressing an *indefinite number*, and *ὅσοι* after the same words in the plural; as, *πᾶς ὅστις*, *every one who*; *πάντες ὅσοι*, *all who*; and if the indefinite is not expressed in the antecedent clause the use of the relative shews that it is understood, and is to be expressed in the translation; as, *τὰς πόλεις ὅσαι*, *all the cities which*. Sometimes it is used simply for ὅς

8. If no nominative come between the relative and the verb, the relative shall be the nominative to the verb.

If a nominative come between the relative and the verb, the relative shall be of that case which the verb or noun following, or the preposition going before usually governs. But,

### *Attraction of the Relative.*

9. *Exc. I.* The relative is often attracted into the case of its antecedent; as,

*Examples*, 1. *σύν ταῖς ναυσὶν αἷς* (for αἷς) *εἶχε*, *with the SHIPS WHICH he had.* 2. *μετασχέτω τῆς ἡδονῆς ἥς* (for ἥν) *ἔδωκα ὑμῖν*, *let him share the PLEASURE WHICH I gave you.* 3. *μεμνημένος, ὃν ἔπραξε*, (for τῶν πραγμάτων ἃ ἔπραξε, see No. 2. 4th) *being mindful of WHAT he did.* 4. *ἀπολατὼ ὃν ἔχω ἀγαθῶν*, *I enjoy WHAT GOODS I have.* (No. 2. 2d.)

*Note 1* The rule of attraction seems to have its foundation altogether in euphony; and hence generally attractions will be found only where they improve the euphony of a sentence.

*Note 2.* This construction is sometimes, though very seldom, imitated in Latin; as, Cæs. de Bel. G. lib. V. II. *Circiter sexcentas ejus generis cujus supra demonstravimus, naves invenit.*

10. *Exc. II.* The antecedent is sometimes attracted into the case of the relative; as,

\* *Ἄλλου δ' οὐ θῆν οἶδα τεῦ ἄν κλυτὰ τευχὰ δόω, I know no other person whose renowned armour I could put on.* Here ἄλλου is attracted from the accusative by the relative τεῦ into the genitive.

On this principle are to be construed such sentences as the following: οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν, for οὐδεὶς ἦν κίνδυνος ὄντινα, *there was no danger which they did not undergo*; οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντα ἀποσιτρέφεσθαι, for οὐδεὶς ἦν ὄντιν' ἔφασαν οὐ δακρύοντα, &c. *there was no one who, they said, did not return weeping*; τίνες τοῖσδ' ὄρω ξένους, for τίνες εἰσιν οἷοι οἱ ξένοι οὗς ὄρω; *who are these strangers whom I see?*

11. The relative plural, and in all its cases with ἔστι before it, is used for, or rather is the original form of the adjective ἔνιοι, -αι, -α, *some*; (ἔστι being sometimes written ἐνι); as, καὶ ἔστι οἱ, (i. e. ἔνιοι) ἐτύγχανον θαράκων, *and some hit breastplates*; ἀπὸ τῶν πόλεων ἔστιν ὧν (i. e. ἐνίων,) *from some cities.*

In this construction ἔστι is found with δστις, both singular and plural; as, ἔστι δστις, *some one*; ἔστι οἵτινες, *some.*

12. In certain cases it is used adverbially, some other word being understood; thus, οὐ, *where*; ἤ, *where, as far as, how, in what manner*: and sometimes thus used, it is preceded by ἔστι, the two words being used as an adverb; as, ἔστιν οὐ or ἐνθα, *in many places.*

## § 136. ON THE RELATED ADJECTIVE WORDS

οἶος, ὅσος, ἥλικος, &c.

1. The relative adjectives οἶος, ὅσος, ἥλικος, like the relative pronoun, always refer to a kindred word before them, express-

ed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus*, in Latin; as,

τοῖος or τοιοῦτος,—οἷος, *such—as*.

τόσος or τοσοῦτος,—ὅσος, *so many—as*.

τηλικός—ἡλικός, *of such an age or size—as*.

2. The antecedent and relative adjectives both refer to the same substantive, with which they agree in gender and number, while each takes the case required by the construction of the clause in which it stands. Thus, DEM. Olynth. I. "As for the rest they are thieves and flatterers, and τοιοῦτους ἀνθρώπους οἷους μεθύσθοντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν δὲν ὀνομάσαι, *SUCH MEN AS, when intoxicated, to dance SUCH DANCES AS I dare not name*.

3. The antecedent word is most commonly understood, and the relative is translated with some variety according to the connexion in which it stands. The most of the cases in which, e. g. οἷος is used for τοιοῦτος οἷος, may be reduced to *three*; viz. 1st, when it stands before a *substantive*; 2d, before an *adjective*; 3d, before a *verb*.

4. FIRST. *Before a substantive*, οἷος elegantly takes the case in which its antecedent τοιοῦτος would be, if expressed, and changes the substantive before which it stands into the same case by attraction; thus, οὐκ ἔστιν ἀνδρὶ οἷω Σωκράτει ψεύδεσθαι, *to lie is not befitting SUCH A MAN AS SOCRATES is*, for οὐκ ἔστιν ἀνδρὶ τοιοῦτῳ οἷος Σωκράτης ἔστιν ψεύδεσθαι. Again, χαριζόμενον οἷω σοὶ ἀνδρὶ, *gratifying SUCH A MAN AS THOU ART*, for ἀνδρὶ τοιοῦτῳ οἷος σὺ (εἷς).

In some instances the noun after οἷος is not attracted into the same case with it; as, τῶν (τοιοῦτων) οἷωνπερ αὐτὸς ὄντων, *they being such as he*.

When the substantive to which οἷος refers is obvious from the connexion, it is frequently omitted, as in the preceding example.

5. Sometimes οἷος, with the clause in which it occurs, is apparently unconnected with the sentence. In such cases the connexion is to be formed by supplying ὥς and ὅτι; as, ἐμακάριζον τὴν μητέρα (ὅτι) οἷων τέκνων ἐκόρησε, *they blessed the mother (because) she gave birth to such children*.

Of a similar nature are the Homeric expressions οἷ' ἀγορεύεις—οἷ' ἔοργας, i. e. ὅτι οἷ', &c. *BECAUSE you say—BECAUSE you do such things*.



6. The construction is the same when *οἷος*, or the substantive to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἀγορεύας πένθος (διε τοιοῦτος) οἷος αὐτοῦς ὁ Θύννος διεφύγεν, *being truly grieved because SUCH A THUNNY FISH AS THIS escaped them*, Lucian; ἐπιλήζοντες πάχιν ἀπολέσθαι ἐς οἶα καὶ ἂ ἦκον, i. e. ὥς ἐς τοιαῦτα οἶα κακὰ, *expecting total destruction SINCE they were come into SUCH CALAMITIES AS THESE*. In this way that difficult sentence in Thucydides is easily explained, καὶ μὲν (scil. Ἀθηναίων πωλεῖς) οὐτε τῷ πολέμῳ ἐπιλεθόντι ἀγαράτῃσιν ἔχει, ἢ φ' οἶον κακπαθεῖ, i. e. ὥς ἐπὶ τοιούτων οἶον ἡμεῖς, *and we are now the only state which does not excite indignation in an invading enemy, BECAUSE (OR SINCE) they suffer from SUCH A BRAVE PEOPLE AS WE ARE*.

In all constructions of this kind, the idea will be readily perceived by considering *οἷος* as put for *ὅτι* or *ὥς τοιοῦτο*. See numerous examples in L. Bos. Ellipses, Gr. 271. Vgerus, Ch. 3. § 8—9.

7. SECOND. Before an adjective it may be resolved by supplying the infinitive *εἶναι*; as, εἰ μὲν γάρ τις ἀνὴρ ἐν αὐτοῖς ἔστω οἷος ἐμπειρὸς πολέμου, *if any one among them is SKILFUL IN WAR*, DEM. O. 2. for τοιοῦτος οἷος εἶναι ἐμπειρὸς, *is such as to be skilful*, &c.; οἷος ἀριστος, *the best*, for τοιοῦτος οἷος εἶναι ἀριστος, *such as to be the best*, &c.

8. *Οἷος* is frequently, however, joined with an adjective in the form of an exclamation or interrogation, apparently without reference to the usual antecedent; as, οἷος μέγας, οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἠγωνισθῇ, *how great and terrible danger was risked*, (scil. *for the liberty of Greece*.) If this and similar sentences, however, are thrown into the assertive form, they readily admit of the same resolution as the others; thus, *danger such as to be great and terrible was risked*.

9. THIRD. Joined with the verb *εἶμι* expressed or understood, and followed by an infinitive, it signifies "*I am of such a kind as, or such as;*" and, according to the connexion in which it stands, may mean "*I am able,*" "*I am wont,*" "*I am ready, or willing,*"—τοιοῦτος being always understood as an antecedent word; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, (i. e. τοιοῦτος οἷος,) *FOR HE WAS NOT (SUCH) AS to make gain from every thing*.

10. The abbreviated expressions *οἷος εἶμι*, and *οἷος τ' εἶμι*, are very common, and usually, but not always, observe this

distinction; viz. that the former signifies "*I am wont*," the latter, "*I am able, I can*," and is equivalent to δύναμαι; as, οἷός τε εἰμὶ τοῦτο ποιεῖν, *I can do this*.

In the neuter it is used impersonally; as, οἷόν τ' ἐστι, *it is possible*.

11. Sometimes the verb εἰμὶ is also omitted; as, ἡ δύναιτο ἀκοῦεν ἐκ τοῦ μὴ οἶουτε (εἶναι), *or whether he could hear FROM NOT BEING ABLE TO HEAR FORMERLY*.

12. In the same manner τοῖος or τοιοῦτος stands related to οἷος following it, expressed or understood; as, οὐκ ἂν ὁμιλήσαιμι τοιοῦτῳ, (scil. οἷος αὐτὸς ἐστί,) *I would have no intercourse with SUCH A MAN, (scil. as he is)*.

13. The neuters οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, are, no doubt, elliptical expressions similar to those noticed above, though it may be difficult to resolve many of them in a satisfactory manner. The ordinary meaning of these words will be found in the Lexicons.

*Note.* The observations which have been made on the construction of the related adjectives τοῖος or τοιοῦτος—οἷος, are applicable, almost without exception, to τέως or τοσούτος—ὅσος; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity*. The same also may be said of τηλικός—ἡλικός, of *such an age* or *size*.

## § 137. CONSTRUCTION OF THE NOMINATIVE CASE.

The nominative case is used,

- 1st. To express the subject of a proposition.
- 2d. In apposition with another substantive in the nominative, or predicated of it. See § 139. III.
- 3d. In exclamations; as, ὦ δυστάλαινα ἐγώ! *O wretched me!*
- 4th. Absolutely, or without dependence on any word in the sentence, § 178. *Obs.* 4; as, πολλή γὰρ ἡ στρατιὰ ὄσῃ, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι (αὐτήν), *for the ARMY BEING NUMEROUS, it will not be in the power of the state to accommodate them*. Or without a participle; as, ὁ Μωυσὴς οὐκ οἶδαμεν τι γέγονεν αὐτῷ, *THIS MOSES, we know not what has become of him*.

## § 138. OF A VERB WITH ITS NOMINATIVE.

**RULE IV.** A verb agrees with its nominative in number and person ; as,

ἐγὼ γράφω,	<i>I write.</i>
ὁμοῖς τύπτετε,	<i>ye strike.</i>
ὀφθαλμῷ λάμπτεον,	<i>his eyes shine.</i>

*Rem.* The nominative to a verb may be a noun, a pronoun, an adjective used as a noun, the infinitive mood with the article prefixed, or part of a sentence ; and to all these this rule applies.

*Obs.* 1. The nominative of the first and second person is generally omitted, being obvious from the termination of the verb ; also of the third person, when it may be readily supplied from the context ; as, *λέγουσι, they say.*

*Obs.* 2. The subject is also omitted when the verb expresses an action usually performed by that subject ; as, *σαλπίζει, the trumpeter sounds ;* or when it expresses an operation of nature ; as, *βει, it rains ; βροντᾷ, it thunders.*

*Obs.* 3. Impersonal verbs are usually considered as without a nominative ; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that between a verb and its nominative ; as, *ἔξεστί μοι ἀπέναι, it is lawful for me to depart, i. e. to depart is lawful for me ;* *χρῆ σέ ποιεῖν it behoves you to do it, i. e. to do it behoves you.*

## § 139. SPECIAL RULES AND OBSERVATIONS.

I. *Of agreement in number.*

**RULE 1.** A neuter plural commonly has a verb in the singular ; as,

ζῶα τρέχει, *animals run.*

*Obs.* 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many exceptions, especially when the neuter plural signifies persons or animals ; as, *τοσάδς ἔθνη ἐστράτευσον, so many nations went to war.* Homer joins a singular and a plural verb

with the same nominative. Odyss. μ. 43. So Xen. Mem. ἄστρα ἀνέφηναν & ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζεσι, *the STARS SHONE FORTH WHICH SHEW to us the hours of the night.*

Obs 2. Sometimes, also, masculine and feminine nouns in the dual and plural have a verb in the singular; as, οὐκ ἐστὶν οἵτινες ἀπέχονται, *THERE ARE NONE who abstain*; ἀχσῖται ὁμοφαι μελῶν, *the voice of melody sounds.*

**RULE 2.** Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, αἰδῶς δὲ καὶ φόβος ἔμφυτοι εἶσι ἀνθρώπων, *Shame and fear are natural to man.*

Separately, σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, *Jupiter and Apollo gave you the victory.*

Obs. 3. To both parts of this rule, however, and especially to the first, there are not a few exceptions; for it often happens that when two or more nouns have a common verb, it agrees with one of them, and most commonly the one next it. Also, if the two nouns are of similar signification, they are in construction considered as one, and the verb follows in the singular; as, Σοὶ δ' ἐπὶ τολμάτῳ καρδίῃ καὶ θυμῷ, *let your HEART and SOUL dare.*

Obs. 4. A substantive in the singular, connected with other words as the subject of a verb conveying the idea of plurality, has the verb in the plural; as, 'Ρέα παραλαβοῦσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wandered about.* So in Latin; as, *Juba cum Labieno capti in potestatem Caesaris venissent.*

**RULE 3.** A noun of multitude expressing many as *one whole* has a verb in the singular; as,

ἔξετο λαός, *the people sat down.*

But when it expresses many as individuals, the verb must be plural; as,

ἠρώτησαν αὐτὸν τὸ πλῆθος, *the multitude asked him.*

Obs. 5. To both parts of this rule there are also exceptions, and in some cases it seems indifferent whether the verb be in the singular or plural; sometimes both are joined with the

same nominative; as, ἕξτεο λαός, ἐθητεύθησαν δὲ καθέδρας, *the people SAT DOWN and KEPT THEIR SEATS.*

**RULE 4.** A dual nominative may have a plural verb; as, ἄμφω ἔλεγον, *both spake*, and a plural nominative, limited to two, may have a verb in the dual.

## II. Of agreement in Person.

**RULE 5.** When two or more nominatives are of different persons, the verb takes the *first* person rather than the second, and the *second* rather than the third; as ἐγὼ καὶ σὺ εἰπομεν, *you and I spoke.*

To this rule there are many exceptions.

## III. Of the Nominative after the Verb.

**RULE 6.** Any verb may have the same case after it as before it when both words refer to the same thing; as,

ἐμεῖς ἐστέ τὸ φῶς τοῦ κόσμου, *YE are the LIGHT of the world.*

*Note.* This rule applies to the infinitive mood whether its subject be in the nominative or accusative; and also to the participles. § 175. Obs. 5. and 177. 3.

*Obs. 6.* Under this rule, the nominative before the verb is the *subject*, and the nominative after it, the *predicate*. § 126.

*Obs. 7.* When the predicate is an adjective or participle, without a substantive, it agrees with the subject before the verb, by R. II:—Except as noticed § 131, Obs. 4.

*Obs. 8.* In this construction the verb usually agrees with the *subject*; sometimes, however, it agrees with the *predicate*; as, ἦσαν δὲ στάδιοι ὀκτώ τὸ μεταξὺ αὐτῶν, *the space between them was eight stadia.* So also when the copula is a participle; as, *he usually let go*, τοὺς μέγιστα ἐξημαρτηκότας—μυλίστην δὲ οὖσαν (for ὄντας) βλάβην πᾶσι, *the greatest offenders BEING (or who are) the greatest INJURY to the state.*

## § 140. II. OF GOVERNMENT.

**GOVERNMENT** is when one word requires another which follows it, or depends upon it, to be put in a certain *case, mood or tense.*

## OF THE GOVERNMENT OF CASES.

The construction of the oblique cases depends in general upon the following principles ; viz.

1. The *Genitive* expresses that from which any thing proceeds, originates or begins ; or to which it belongs, as expressed by the English words *of, from, in regard of, in respect of, &c.* viz. as *cause or origin*.

2. The *Dative* is the case of acquisition, and denotes that to which any thing is added, or to or for which it is done ; hence the *end or remote object* to which any action tends. It is also used to express the *cause, instrument or means* by which a thing is done, in which sense it usually depends on a preposition expressed or understood.

3. The *Accusative* expresses the *immediate object* on which the action or influence of a transitive verb terminates ; or of motion or tendency to, expressed by a preposition.

4. The action of a verb may be considered in reference either, 1. to its *immediate object*, i. e. to that on which its action is immediately exerted, and which is always governed in the accusative ; as, *διδόναι ἑαυτὸν*, to give myself ; or, 2. to a *remote object* (i. e. to one which is not acted upon by the verb, out is merely that to which the action is related in the manner expressed by the case), and is put in the genitive or dative or accusative, either after the accusative with an *active verb*, or without an accusative after a *neuter verb* ; as, *ἀπαλλάττειν τινὰ νόσον*, to free any one from disease ; *διδόναι ἑαυτὸν τῇ πόλει*, to give myself to the state ; *ψιδεσθαι τῶν ἐρῶν*, to spare the kids ; *βοηθεῖν τῇ πατρίδι*, to aid (i. e. to render assistance .o) my country.

## § 141. OF THE GENITIVE.

The Genitive is in extensive use in the Greek language, being used in many cases in which the ablative is used in Latin. Its primary as well as its general and leading idea is that of *separation or abstraction, going forth from, or out of, origin, cause*. So that the meaning of the words *of, out of, from*, is implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads :

I. In Greek, words of all kinds may be followed by other words in the

genitive when the latter class limits and shews in what respect the meaning of the former is to be taken. When used for this purpose, they may usually be rendered by such phrases as "*with respect to*," "*in respect of*;" thus,

1. *With verbs*; as, ὥς ποδῶν εἶχον, as fast as they could run, i. e. as they had themselves WITH RESPECT TO THEIR FEET; καλῶς εἶχει μεθης, to have one's self well WITH RESPECT TO INTOXICATION; σφαλῆσθαι ἐλπίδος, to be deceived with respect to HOPE; κατὰ τῆς κεφαλῆς, I am broken WITH RESPECT TO MY HEAD, i. e. I have broken my head.

2. *With adjectives*; συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων, forgiving WITH RESPECT TO HUMAN ERRORS; ἕγγυς τῆς πόλεως, near WITH RESPECT TO THE CITY; γῆ πλεία κακῶν, a land full of (i. e. with respect to) EVILS; μείζων πατρὸς, greater, than (i. e. with respect to) HIS FATHER.

3. With all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it; such as verbs signifying to remember, to forget, to neglect, &c.; and adjectives signifying experienced, ignorant, desirous, &c.

4. With all words which indicate fullness, defect, emptiness, and the like. Under this head fall adjectives signifying full, rich, empty, deprived of, &c.; and adverbs denoting abundance, want, sufficiency, &c.

5. To this principle must be referred the construction of the genitive with the comparative degree, § 143. Rule XI; with all words denoting superiority, inferiority, and where a comparison is made with respect to the value of a thing; as ἀξίος τοῦτον, worthy of this, i. e. equal in value WITH RESPECT TO THIS; or where the idea of difference is involved.

6. When that with respect to which a thing is done may also be considered the cause of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of*;" as, φθονεῖν τῷ σοφίᾳ, to envy one ON ACCOUNT OF WISDOM. Hence it is used with verbs signifying to accuse or criminate, to pray, to begin, &c.; and also without another word in exclamations.

II. The genitive in Greek is put to express the relation of a whole to its parts; i. e. it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative when the action does not refer to the whole, but to a part; as, ἀπρῆσαι κρεῖον, to roast SOME OF THE FLESH; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, I know SOME OF THOSE OF MY AGE. Hence, also, it is put with verbs which signify to share, to participate, &c.

On this principle is founded the construction of the genitive of the part affected, after verbs signifying "to take," "to seize," "to touch," &c. Hence, also, it is put with the superlative degree to express the class of which that one, or those marked by the superlative, form a part.

III. The genitive is used to mark the origin or cause from which any thing proceeds; and hence, the person or thing to which any thing belongs, whether it be a property or quality, habit, duty, &c. Hence, also, verbs govern the genitive which express feelings and operations of the mind which

are the *result* of external impressions, or when they denote motions and actions in bodies which are the *effects* of the operation of other bodies. Thus, verbs which express the sensations of *hearing, tasting, touching, &c.* as well as those which signify *to admire, to care for, to desire, &c.* are followed by the genitive of the object, heard, tasted, touched, admired, or cared for, because it is viewed as the *source, origin, or cause*, of these sensations and operations. Hence also the common rules, that “verbs denoting *possession, property, or duty, &c.* govern the genitive;” that “the *material* of which any thing is made is put in the genitive;” and that “*one substantive governs another in the genitive.*”

IV. The genitive is also governed by certain prepositions, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

V. The genitive is used to determine place and time in answer to the question “where?” “when?” &c. Hence the adverbs *οἃ, ποῦ, ὅπου, where*; which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads may all cases be referred, which occur under all the following rules for the genitive.

## § 142. I. THE GENITIVE GOVERNED BY SUBSTANTIVES.

**RULE V.** One substantive governs another in the genitive, when the latter substantive limits the signification of the former; as,

ὁ θεῶν πατήρ,    *the father of gods.*  
ἄναξ ἀνδρῶν,    *king of men.*

This rule is founded on the general principle mentioned § 141. I and III. In the above examples the general term *πατήρ* is restricted by the word *θεῶν* governed by it. It is not *any father*, nor the *father of men*, but *of the gods*, and the word *ἄναξ* which, without restriction, means *any king*, is restricted by the word *ἀνδρῶν*, to *king of men*.

When a noun is restricted by another of the *same* signification, it is put in the *same case* by Rule I.

**Obs. 1.** The noun governing the genitive is frequently understood; viz. 1. after the article such words as *υἱός, μήτηρ, θυγάτηρ, &c.*; as, *Μιλτιάδης ὁ Κίμωνος*, (sup. *υἱός*), *Miltiades, the son of Cimon*; *τὰ τῆς τύχης*, (sup. *δωρήματα*), *the gifts of fortune*. 2. *Οἶκος* or *δῶμα* after a preposition; as, *ἐς πατρός*,



(sup. *δῶμα*), to the house of her father; *εἰς ἔδου* (*δόμον*) *is Hades*; *ἐν ἔδου*, (*δόμῳ*), *in Hades*. 3. After the verbs *εἰμι*, *γίνομαι*, *πάσχω*, &c. See § 144. R. XII. and 141. III.

*Obs. 2.* When the noun in the genitive signifies a person, it may often be taken in an *active* or *passive* sense; thus, *ἡ γνῶσις τοῦ Θεοῦ*, *the knowledge of God*. In this sentence, God may either be the subject or the object of the knowledge spoken of, i. e. the phrase may denote our knowledge of God or his knowledge of us; *νόθος υἱόυ*, generally, (not *the regret of thy son*, viz. which he has, but) *regret FOR THY SON*; *ἀνδρὸς εὐμενεῖα τοιοῦτος*, *good will TOWARDS such a man*.

This passive sense of the genitive is more common when the governing noun is derived from a verb which usually governs the dative, and when the one substantive is in one sense the cause, and in another the object, of that which is expressed by the other substantive; as, *νεκτέων δωρήματα*, *offerings (not of, but) TO THE DEAD*; *εἶγματα Παλλίδος*, *prayers TO PALLAS*; *ἡ τῶν Πλαταιῶν ἐπιστρατεία*, *the march AGAINST THE PLATEANS*.

Nouns thus derived, however, are more frequently followed by the dative; as, *ἡ Μουσῶν δόσις ἀνθρώποισι*, *the gift of the Muses TO MEN*; sometimes by the preposition *εἰς* with the accusative; as, *θεῶν εἰς ἀνθρώπους δόσις*, *a gift of the gods TO MEN*. § 146.

*Obs. 3.* Many substantives derived from words which govern the genitive, are often followed by a genitive governed by the force of the primitive contained in the derivative; thus, *ἐλεύθερος πόνου*, § 143, *free from labour*; hence, *ἐλευθερία πόνου*, *freedom from labour*; *κρατεῖν ἡδονῶν*, § 144. R. XV., *to be superior to pleasures*; *ἐγκρατεία ἡδονῶν*, *mastery over or moderation in pleasures*; *ἀκρατεία ἡδονῶν*, *subjection to or want of moderation in pleasures*; *ἐπικούρημα τῆς χιόνος*, *protection against the snow*.

*Obs. 4.* Sometimes the genitive after a substantive is governed not so properly by the substantive as by a preposition understood. These generally express the *material* of which a thing is made, or the *author* or *source from which* it proceeds, § 156. *Obs. 3.*; as, *στέφανος (ἐξ) ἀνθέμων*, *a crown of flowers*; *χαλκοῦ ἀγάλμα* (scil. *ἐκ*) *a helmet of brass*; *πένθος (ἀπὸ) δαίμονων*, *grief sent from the gods*; *(ὕφ') Ἡρας ἀλατείαι*, *wanderings caused by Juno*.

*Note.* In this way, perhaps, the examples, *Obs. 3.* may be resolved; as, *ἐλευθερία ἀπὸ πόνου*.

*Obs. 5.* A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence, or the lowest inferiority; as, βασιλεῖ βασιλέων, *to the king of kings*; δούλος δούλων, *a slave of slaves*.

*Obs. 6.* A number of substantives followed by the genitive of a noun, or a possessive adjective formed from it, are often put by a kind of circumlocution for the noun itself. The chief of these are, βία, ἰς, μένος, *strength*; κῆρ, *the heart*; φόβος, *fear*; πείρας, τέλος, τελευτή, *the end*; δέμας, *a body*; κάρα, κάρηνον, κεφαλή, *the head*, &c.; as, βία Κάστορος, for Κάστωρ, *Castor*; βίη Ἡρακλείη, for Ἡρακλῆς, *Hercules*; τέλος θανάτου, for θάνατος, *death*; Ἰοκάστης κάρα, for Ἰοκάστη, *Jocasta*, &c.

*Obs. 7.* Sometimes one substantive governs two different genitives in different relations; as, ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *he assumed the leading of the Ionians in the war against Darius*; τῶν οἰκείων προσηλακίσεις τοῦ γήρεως, *the insults of relations to old age*.

*Obs. 8.* The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, τὸ τῆς τύχης for ἡ τύχη, *fortune*; τὰ τῶν βαρβάρων ἀπιστία ἐστι (for οἱ βάρβαροι,) *THE BARBARIANS are not to be trusted*.

**RULE VI.** An adjective or article in the neuter gender without a substantive governs the genitive; as,

τὸ πολλὸν τῆς στρατιῆς, *the greatest part of the army*.  
τὰ τῆς τύχης, *the gifts of fortune*.

*Obs. 9.* The adjective in the neuter gender is either itself considered as a substantive, (§ 131. *Exc. 9.*) or as having a substantive understood, which is properly the governing word.

**RULE VII.** A substantive added to another to express a quality or circumstance belonging to it, is put in the genitive; as,

ἄνθρωπος μεγάλης ἀρετῆς, *a man of great virtue*.

*Obs. 10.* The substantive in the genitive has commonly an adjective with it, as in the example above, but sometimes not,

as, πόλεμος οὐκ ὀπλῶν ἀλλὰ δαπάνης, *a war, NOT OF WEAPONS, but OF MONEY.* But

*Obs.* 11. The substantive expressing the quality or circumstance of another, is more commonly put in the accusative governed by κατὰ and διὰ; as, ἀνὴρ σπουδαῖος τὸν τρόπον, *a man of ingenuous DISPOSITION.*

## § 143. THE GENITIVE GOVERNED BY ADJECTIVES.

**RULE VIII.** Verbal adjectives, and such as signify an affection or operation of the mind, govern the genitive; as,

ἀνθρώπων δηλήμων, *hurtful to men.*  
 ὕμναιος μουσικῆς, *skilled in music.*

*Rem.* The principle on which this rule is founded is contained in § 141. l. 1. 2. But others suppose that the foundation of the principle, as well as of the rule, is to be sought in the ellipsis of a preposition, such as περί, which is sometimes expressed; as, περί τῶν τεχνῶν ἐπιστήμων, *skilled in the arts.* However plausible this supposition may be, it militates strongly against it that we have the same rule in Latin in which there is no preposition that governs the genitive. The stronger probability is, that the rule in both languages is to be referred to the same general principle already referred to.

Under this rule are comprehended,

1. Adjectives denoting action or capacity, which are derived from verbs or corresponding to them, especially those in -ιος, -ιος, and -ηιος.

2. Many adjectives compounded with a privative (§ 122. 1. 1st.); as, ἀθέατος καὶ ἀήκοος ἀπάντων, *without seeing or hearing of any thing.*

3. Participles used in an adjective sense, especially among the poets; as, πεφυγμένος ἀέθλων, *free from troubles*; οἰωνῶν εἰδώς, *skilful in augury.*

*Note.* These, however, are often followed by the accusative; as, εἰδὼς ἀσεμνία, *skilled in wickedness.*

4. Adjectives expressing a state or operation of mind;

as, *desire, aversion, care, knowledge, ignorance, memory, selfishness, profusion, parsimony, and the like.*

5. Adjectives derived from, or of a similar signification with verbs which govern the genitive; as, ἐπικουρος ψυχῆς, σκότου, κ. τ. λ. *serviceable against cold, darkness, &c.*

**RULE IX.** Adjectives signifying plenty or want, &c., govern the genitive; § 141. 1. and 4.; as,

μεστὸς θορύβου, *full of confusion.*  
 ἔρημος ἀνδρῶν, *destitute of men.*

Under this rule are comprehended,

1. Adjectives of *fulness, plenty, and want; value, dignity, worth, and the contrary.*

2. Adjectives expressive of *power, eminence, superiority, and their opposites; also, of participation, diversity, separation, peculiarity, or property, and the like.*

3. Adjectives followed by the *genitive of the cause; as, ἀθλιὸς τῆς τύχης, miserable on account of fortune.*

*Note.* Adjectives of plenty and want sometimes govern the dative; as, ἀφνειὸς μέλοις, *abounding in fruits.*

**RULE X.** Partitives, and words placed *partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural; as,*

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 1. τῶν ἀνθρώπων οἱ μὲν σοφοί, | <i>of the men SOME were wise,</i>   |
| οἱ δ' οὐκ,                    | <i>OTHERS not.</i>                  |
| 2. οἱ παλαιοὶ τῶν ποιητῶν,    | <i>the ancient poets.</i>           |
| 3. ἐν τῶν πλοίων,             | <i>one of the ships.</i>            |
| 4. πρῶτος Ἀθηναίων,           | <i>the first of the Athenians</i>   |
| 5. ὁ νεώτερος τῶν ἀδελφῶν,    | <i>the younger of the brothers.</i> |
| 6. ἐχθιστος βασιλέων,         | <i>most hated of kings.</i>         |

*Rem.* For the principle of this rule, see § 141. II. It has also been supposed that the genitive under this rule is properly governed by *ἐκ* or *ἀπὸ*. The same remark made R. VIII, *Rem.* is also applicable here, and for the same reason, viz. that the same rule holds in Latin which has no preposition governing the genitive.

*Obs.* 1. All words are denominated *partitives* which express

a part of any number or class of objects, the whole being expressed by the noun following it in the genitive.

*Obs. 2.* The genitive after the partitive is sometimes governed by the preposition *ἐκ* or *ἐξ*; as, *ἐξ ἀπασῶν ἡ καλλίστη*, *the most beautiful of all*. And sometimes, instead of the genitive, there is found a preposition with another case; as, *καλλίστη ἐν ταῖς γυναιξί*, *fairest among women*; so in Latin, *justissimus in Teucris*.

*Obs. 3.* Instead of the genitive, the case of the partitive is sometimes used; as, *τοὺς φίλους τοὺς μὲν ἀπέκτεινε*, *SOME OF HIS FRIENDS he slew*.

*Obs. 4.* The partitives *τις* and *εἷς* are sometimes omitted; as, *φέρω σοι στολήν τῶν καλλίστων* (sc. *μῶν*), *I bring you A VERY EXCELLENT ROBE*; *ἤθελε τῶν μενόντων εἶναι* (sc. *εἷς*), *he desired to be ONE OF THOSE who remained*. On this principle is explained such phrases as *ἐστὶ τῶν αἰσχρῶν* (sc. *εἷς*), *for ἐστὶ αἰσχρὸς*, *he is base*, (literally "one of the base.")

*Obs. 5.* Partitives agree in *gender* with the substantives which follow in the genitive. When two substantives follow in the genitive, the partitives, &c. commonly agree with the former, but sometimes with the latter.

*Obs. 6.* Collective nouns are governed by partitives in the genitive singular.

*Obs. 7.* Adjectives in the positive form, but conveying a superlative sense, on the principle of this rule govern the genitive plural; as, *ἔξοχος πάντων*, *the most excellent of all*; *διὰ Θεᾶων*, *goddess of goddesses*, (i. e. *supreme goddess*); *διὰ γυναικῶν*, *most excellent of women*. *Δαιμόνιος ἀνδρῶν*, *Good sir*. Also nouns compounded with *α* in a privative sense; as, *ἀχαλκος ἀσπίδων*, *unarmed with brazen shields*.

*Obs. 8.* On a similar principle an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the person or thing mentioned belongs; as *τροχὸς τῶν κεραμεικῶν*, *a wheel OF THE CLASS OF THE EARTHEN*, i. e. *an earthen wheel*; *πέλεκυς τῶν ναυπηγικῶν*, *an axe OF THOSE BELONGING TO SHIP-BUILDERS*.

**RULE XI.** The comparative degree, without a conjunction, governs the genitive; as,

<i>γλυκίων μέλιτος,</i>	<i>sweeter than honey.</i>
<i>κρείσσων οἰκτιρμοῦ φόβος,</i>	<i>envy is stronger than pity.</i>

*Rem.* The principle of this rule is stated § 141. 1 and 5. There is not the same objection to the usual explanation of this rule, by supplying the preposition *πρὸ* or *ἀντί*, that is stated Rule VIII, *Rem.* Yet the analogy of the cases already referred to are opposed to this explanation, and seem to render it more proper to refer to the general principle above stated. At the same time it must be noticed, that after the comparative degree the genitive is sometimes governed by one of these prepositions expressed; as, *οὐκ ἔστιν ἡ τυραννὶς πρὸ ἐλευθερίας ἢ δοκαστότερον*, *tyranny was more agreeable than liberty*; but this will not decide in favour of explaining the construction under this rule by supplying the preposition, any more than it did in the other, *Obs.* 3.

*Obs.* 9. The conjunction *ἢ*, *than*, after the comparative is usually followed by the same case that precedes it; as, *ἐπ' ἀνδρας πολὺ ἀμεινους ἢ Σκύθας*, *against men much braver than the Scythians*. Sometimes, however, it is followed by the nominative, if *ἐμὶ* or another word can be supplied; as, *τοῖς νεωτέροις ἢ ἐγὼ*, *to those younger than I am*.

*Obs.* 10. After the comparative, *ἢ* is sometimes followed by an infinitive with or without *ὥς* or *ὥστε*; as, *κακὰ μεῖζω ἢ ὥστε ἀνακλασθῆναι*, *evils too great to excite my tears*; *νόσημα μεῖζον ἢ φέρειν*, *affliction too great to bear*.

*Obs.* 11. The comparative without *ἢ* (*than*) is followed by the genitive according to the rule; as, *φωνὰ γλυκυστώτερα ἢ μελιπύρρον*, *a voice sweeter than honey-comb*.

*Obs.* 12. The genitives *τούτου* and *οὗ*, governed by a comparative, are often followed by an explanation with *ἢ*; as, *οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ πάγαθου πεφυκέναι*, *there is no greater honour to children than this, (viz. than) to be descended from a brave and virtuous father*.

*Obs.* 13. The infinitive mood or part of a sentence being equivalent to a noun, (§ 173. I.), is sometimes governed in the genitive by a comparative; as, *τὸ φυλάξαι τ' ἀγαθὰ τοῦ πτησάσθαι χαλεπώτερον ἐστὶ*, *to preserve property is more difficult than to gain it*.

*Obs.* 14. Words which imply a comparison govern the genitive on the same principle; these are

- 1st. Such words as express *difference*; as, *περισσός*, *δούτερος*, *διστερος*; also, *διάφορος*, *ἕτερος*, *ἄλλος*, *ἄλλοιος*, *ἄλλότριος*.
- 2d. Multiplicative numbers; as, *διπλάσιος*, *τριπλάσιος*; as, *διπλάσιον δεῖ ἀκούειν τοῦ λέγειν*, *one should hear twice as much as he speaks*.

*Obs.* 15. The superlative is sometimes used for the com-

parative, and is then subject to the same rules; as, (with the conjunction, *λῦστον ἢ τὸ φλέγρας πεδίον*, *better than the plain of Phlegra*; (without the conjunction), *οἰοῖ δ' οὐτις ἀνὴρ μακρότατος*, *no man is happier than you*.

## § 144. THE GENITIVE GOVERNED BY VERBS

**RULE XII.** The person or thing to which any thing *belongs*, is put in the genitive after εἶμι, γίνομαι, ὑπάρχω; as,

ἐστὶ τοῦ βασιλέως,

*it belongs to the king.*

εἶναι ἑαυτοῦ,

*to be his own (master).*

τοῦ καλῶς πολεμεῖν τὸ

*alacrity is necessary to fight*

ἐθέλειν ἐστὶ,

*well; i. e. belongs to it.*

*Rem.* For the principle of this rule, see § 141. III. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word.

*Obs. 1.* Yet here also we have the genitive governed directly by a preposition expressed, indicating that from which the quality, &c. proceeds; as, *οὐκ ἔστι πρὸς πόλεως*, *it is not proper for the state*; i. e. *it is not a thing PROCEEDING FROM the state*. On this principle are to be explained such sentences as the following; *οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέος*, *I do not approve this IN A PRINCE*; i. e. *πρὸς ἀνδρὸς*, &c. *from a prince*; *τοῦτο ἐπαίνω Ἀγησιλάου*, *I commend this IN AGESILAUS*; *τοῦτο μέμφονται μάλιστα ἡμῶν*, *this they blame chiefly IN US*.

**RULE XIII.** Verbs expressing the operation of the senses, govern the genitive; as,

Κλῦθι μεν,

*Hear me.*

μὴ μου ἅπτου,

*touch me not.*

*Exc. 1.* Verbs of seeing govern the accusative; as, *Θεὸν θεωροῦνται*, *they shall see God*.

*Exc. 2.* In the Attic dialect all verbs of sense govern the accusative; and sometimes, though very rarely, in the other dialects; as, *ἤκουσα φωνήν*, *I heard a voice*; *σπλάγχνα ἐπάσαντο*, *they tasted the entrails*.

**Obs. 2.** The principle on which verbs under this rule, and some of those that follow, govern the genitive, is that the word in the genitive, following the verb, is viewed as the *origin* or *cause*, in some way or other, of the sensation, or of the act or state expressed by the verb, § 141. III.

**Rem.** If, after verbs which usually govern the genitive, the genitive is governed by a preposition interposed, the preposition generally corresponds to the idea of *origin* or *cause*, &c. expressed by the genitive (as, ἀπὸ, πρὸς, and the like); and thus, instead of militating against the principles stated above, it adds its own force to that of the genitive, giving emphasis and distinction to the sentence. But to suppose from this that when the genitive follows a verb it is always governed by a substantive or preposition understood, besides being wholly unnecessary on the principles already stated, serves only to destroy the original and characteristic simplicity of the language, and to render its construction perplexed and intricate.

**RULE XIV.** Verbs signifying an operation of the mind, govern the genitive; as,

θαυμάζω σοῦ, *I admire you.*  
ἀμέλεις τῶν φίλων, *you neglect your friends.*

Verbs which come under this rule govern the genitive on the principles stated, § 141. I. and 3. also III. It applies generally to verbs which signify

1. *To pity, to spare, to care for, or neglect*; as, ἐπιμελεῖσθαι, φροντίζειν, ἀλεγίζειν, ἀμελεῖν, ὀλιγορεῖν.
2. *To remember or forget*; as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c. with their compounds. But these frequently govern the accusative.
3. *To consider, to reflect, to perceive or understand*; these also govern the accusative.
4. *To admire, to aim at, to desire or to loathe, to revere or to despise.*

**Obs. 3.** Many of these verbs used transitively; (i.e. signifying to cause the operation of mind they express) govern the accusative of the person with the genitive of the object, as, ἐπέμνησέν ἑ πατρός, *he put him in mind of his father*; ἔγευσας μὲ εὐδαιμονίας, *you have caused me to taste of happiness.* Verbs thus used are sometimes denominated *causatives* or *incentives*, and hence the



**RULE.** Causatives govern the accusative of the person with the genitive of the thing.

**RULE XV.** Transitive verbs govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

*ἔπις τοῦ ὕδατος, he drank of the water.*

This construction depends on the principle stated, § 141. II., or we may consider the expression elliptical, and supply some such word as, *μέρος, a part*, or *τι, some*, as the direct object of the verb, and which governs the genitive according to Rules V. and VI.

To this rule belong more especially such verbs as signify

1. *To share, participate, or impart*, which, with the genitive of the thing, frequently govern the dative of the person to whom it is imparted; as, *μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, I share the property with my brother.*
2. *To receive, obtain or enjoy*; as, *τιμῆς ἔλαχε, he gained honour*; *ἐὰν λάβωμεν σχολῆς, if we get leisure.*
3. Verbs signifying *to take, to seize*, and their contraries; *to touch, or to carry*, especially in the middle voice with the accusative of the *whole*, govern the genitive of the *part affected*; *ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, they seized ORONTES BY THE GIRDLE.*

**Exc.** Some verbs such as *λαμβάνομαι, μετέχω, κληρονομῶ, λαγχάνω, τυγχάνω*, sometimes govern the accusative of the thing; *κληρονομῶ* with the accusative of the thing, governs also the genitive of the person from whom it is received; as, *ἐκληρονόμησε τοῦ πατρὸς τὰ πτῆματα, he inherited his possessions from his father*; sometimes it governs the genitive of both.

*of plenty or want, filling or  
or distance, govern the gen-  
4.) as,*

*χρυσοῦ νηησάσθω νῆα, he abounds in riches.  
δεῖσθαι χρημάτων, let him fill his ship with gold.  
to be in want of money.*

Under this rule there may be comprehended verbs which express the general idea of *separation*, or which signify

1. *To beg or entreat* ; as, *δέομαι σου, I beg of you.*
2. *To bereave or deprive* ; as, *στερέω, ἀποστερέω.*
3. *To deliver, loose, or set free* ; as, *ἐλευθερώω, λύω, ἀπαλλάσσω.*
4. *To escape* ; as, *ἐκφεύγω, ἀλύσκω.*
5. *To keep off, to hinder, or prevent, to desist* ; as, *πυλῶ, ἐρησιεύω, ἔχω, (scil. τινά τινός) εἴργομαι, &c.*
6. *To differ from, to be distant, to abstain* ; as, *διέχω, ἀπέχω, διαλάττω, διαφέρω, ἀπέχομαι.* But some verbs of differing govern also the dative ; as, *διαφέρω σοι, I differ from you.*
7. *To separate, repel, or drive away* ; as, *χορίζω, διορίζω, ἀμύνω, ἀλάλκω, ἀγείρω, διώκω, &c.*
8. *To make way for, or retire from, to resign* ; as, *εἴκω, ὑποχωρέω, ὑπάγω, συγχωρέω.*
9. *To err, to cause to err* ; *ὑποπλανάομαι, ἀποτυγχάνομαι, ἀμαρτάνω, πλανῶ.*
10. *To cease, to cause to cease* ; as, *παύω, παύομαι, δῆγω, &c.*
11. *To deceive, frustrate, or disappoint* ; as, *ψεύδομαι, πταίω, σφάλλομαι, &c.*

*Obs. 5.* Many of these are transitive ; and with the genitive of the remote object, govern the accusative of the direct object ; thus, under No. 3. *σὲ τοῦδ' ἐλευθερῶ φόνον, I clear you of this murder* ; *ἀφαιρεῖσθαι, to deprive*, sometimes governs the accusative and genitive, sometimes two accusatives, and sometimes the accusative and dative.

*Obs. 6.* The genitive after these verbs, whether trans. or intrans. is sometimes governed by a preposition intervening, the effect of which is to give emphasis to the expression ; as, *ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ Μήδων, I from the Medes.* § 144. *Rem.*

**RULE XVII.** Verbs of *ruling, celling*, and the contrary, gov (§ 141. I. and 5.) as,

*πολλῶν ἔθνων ἄρχειν, to rule over many nations.*  
*τῶν πραγμάτων ἐπιστατεῖν, to have the superintendence of affairs.*

The verbs which come under this rule are those which signify,

1. *To rule*, as, *ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.*
2. *To reign*; as, *τυραννέω, βασιλεύω, ἀνάσσω.*
3. *To lead*; as, *ἡγέομαι, ἡγεμονεύω, στρατηγέω.*
4. *To preside over*; as, *ἐπιστατέω.*
5. *To survive, or to be over*; as, *περιεμν.*
6. *To surpass, or excel*; as, *πρωτεύω, υπερβαίνω, περιβάλλω, διαφέρω, περιγίνομαι.*
7. *To begin*, i. e. *to be first, to lead the way*; as, *ἄρχομαι*; so *ἄρχω, ὑπάρχω, πατάρχω.*
8. The contrary are such as signify *to be ruled, led, presided over, &c*; *to obey, to be inferior to, to be worsted or overcome.*

*Obs. 7.* Some verbs govern the genitive by the force of a noun implied in them; thus, *τυραννέειν* is equivalent to *τύραννος εἶναι*; and hence *ἐτυράννευε Κορίνθου*, *he was king of Corinth* is equivalent to *τύραννος ἦν Κορίνθου*.

*Obs. 8.* Many verbs under this rule sometimes govern the dative; as, *ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω ἄρχω.* And sometimes the accusative.

**RULE XVIII.** Verbs of *buying, selling, estimating, &c.* govern the genitive of the *price*; as,

*ᾠνησάμην τοῦτο πέντε δραχμῶν, I bought this for FIVE*

**DRACHMÆ.**

*ἀξιούται διπλῆς τιμῆς,*

*he is estimated worthy OF  
DOUBLE HONOUR.*

*Rem.* The genitive in this construction is properly governed by *ἄντι* understood, sometimes expressed. The price is sometimes put in the dative with the preposition *ἐπὶ*, and sometimes in the accusative with the preposition *πρός*.

**N. B.**—For the construction of the genitive with the accusative, see § 151; also, for the genitive governed by *adverbs*, see § 164, 165; by *prepositions*, § 168. and as used to express certain *circumstances*, § 156, 157. and from § 160, to 163.

## § 145. CONSTRUCTION OF THE DATIVE

The dative has, in general, two significations :

1. It is used to express the *remote object to which* any quality or action, or any state or condition of things *tends*, or to which they refer ; which tendency is usually expressed in English by the words *to* or *for*. As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

2. To this general character of the dative may be referred a use of this case common in the best Greek writers, when the dative of the person to whom the thing spoken of may in some way or other be interesting, is thrown in without any dependence for its construction on any word in the sentence, and when the sentence as regards syntax is complete without it. In such cases the dative is said to be *redundant*. But though it is so in respect of construction, it is not so in respect of effect, as it imparts a touch of feeling and sentiment easily felt, but not so easy to express in a translation. Thus, ἡ μήτηρ ἐπ' σε ποιεῖν ὅ,τι ἀν' θεῶν, ἵνα αὐτῇ μακάρις ᾖς (Plat. Lys.) *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy, (TO HER)*. The αὐτῇ is added with reference to the feelings of the mother. The datives *μοί* and *σοί* are very often used in this way. Thus, Oedip. Tyr. 2. τίνας ποθ' ἰδράς τάσδε μοι θεάζεαι; where *μοί* intimates the mournful interest the good king felt in the scene before him. In Xen. Cyr. Cyrus addressing his mother, says, οἷμαί σοι ἀσέβους—νικήσειν &c. *I have no doubt that I will easily surpass these*; where *σοί* intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum MIHI dexter abis*, Virg. Æneid V. 162.

3. It is used to express that *with which* any thing is connected as an *accompaniment, cause, instrument, manner, means, or end*. This connexion is usually expressed in English by such words as *with, by, from, in, for, or on account of*. Used in this way, it corresponds to the ablative in Latin both in meaning and construction.

## § 146. OF THE DATIVE AFTER SUBSTANTIVES.

RULE XIX. Substantives derived from verbs which govern the dative, sometimes govern the dative also ; as,

ἡ τοῦ Θεοῦ δόσις ὑμῶν,	<i>the gift of God to you.</i>
ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια,	<i>the assistance of (i. e. rendered to) friends in war.</i>
ὁ ἀντιλογίαν τοῖς ἐχθροῖς,	<i>for the contradiction of your allies.</i>

Because *δίδωμι, βοηθῶ, and ἀντιλέγω*, govern the dative.

**Obs. 1.** The dative often follows a substantive in the sense of the genitive, for which construction with examples, see § 148. **Obs. 1.**

**Obs. 2.** The dative sometimes depends on an adjective and substantive joined together, but chiefly on account of the adjective; as, *κλεῖνον ὄϊλος πατρὶ*, *illustrious offspring to the father*.

**Obs. 3.** The dative sometimes follows a substantive, not, however, as implying possession, but where the idea of adaptation or design is implied; as, *χερσὶν πόρος*, *labour for the hands*; i. e. adapted for, designed for.

**Obs. 4.** The dative is also put with substantives to express the idea of companionship, being governed probably by *σύν* or *ὁμοίως* understood; as, *(σὺ) ἀπεύθυνος εἰ τοῖς ἄλλοις*, *you are responsible, AS WELL AS (or equally with) THE REST*.

## § 147. OF THE DATIVE GOVERNED BY ADJECTIVES.

**RULE XX.** Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

*ὀφέλλιμος τῇ πόλει*, *profitable to the state*.  
*ὁμοῖος τῷ πατρὶ*, *like his father*.

The dative after such adjectives expresses the object to which the quality expressed by the adjective refers; and hence all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

- 1st. Adjectives signifying *usefulness, friendliness, equality, suitability, resemblance, ease, fitness, agreement*, and the like, with their contraries. Hence, *ὁ αὐτός*, *the same*, and sometimes *εἷς*, *one*, and *τοιούτος*, *such*, are followed by the dative; as, *τὰ αὐτὰ (ταυτὰ) πάσχω σοι*, *I suffer THE SAME THINGS WITH YOU*. (So in Latin, *Invitum qui servat, idem facit occidenti*. *HOR. He who preserves a man against his will, acts THE SAME PART WITH THE MAN WHO KILLS HIM*); *ὃς ἐμοὶ μιᾶς ἐγένει' ἐκ μητέρος*, *who was OF THE SAME (OF ONE) MOTHER WITH ME*; *λόγους τῷ—τοιούτους λέγειν*, *to speak such words AS HE WOULD*.

**Exc.** Adjectives signifying *likeness, equality, &c.* are sometimes followed by the object of comparison, *not in the dative*, but in the *same case with the adjective*, and connected with it by the conjunction *καί*; as, οὗτός γ' ὁ λόγος ἔμοιγε δοκεῖ ἂν ὁμοίος εἶναι καὶ πρότερος (instead of εἶναι τῷ πρότερω), *this argument would seem to me at least to be like the former*. So also the nominative is used after the adverbs *κατὰ ταῦτα, ὁμοίως, ἴσως*; as, οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος, *they have not done like Homer*; κατὰ ταῦτα οὗτος ἤχησε καὶ κιθάρα, *just as a harp*. These constructions are probably to be resolved thus, οὗτός γ' ὁ λόγος καὶ πρότερος δοκεῖ, &c. οὗτος καὶ κιθάρα ἤχησε, &c.

2d. Adjectives compounded with *σύν, ὁμοῦ*, and *μετὰ*, signifying *with*; as, σύντροφος, ὁμορος, μεταίτιος τινι, &c.; yet sometimes these govern the genitive.

3d. Some adjectives derived from verbs which govern the dative, govern the dative also; as, ἀκόλουθος, ἀκολουθητικός, διάδοχος.

**Obs. 1.** There are many adjectives which govern either the genitive or dative; as, ὁμοίος, *like*; ἴσος, *equal*; ὁμώνυμος, *of the same name*; ὁμοπάτριος, *of the same father*; ὁμομήτριος, *of the same mother*; σύντροφος, *educated together*; συγγήης, *familiar*; ισόρροπος, *of the same force*; κοινός, *common*; πλουσιος, ἀφνειός, *rich*; εὖπορος, *abundant*; ἐνδεής, *poor*; ἔνοχος, ὑπόδικος, ὑπεύθυνος, *exposed, obnoxious*; οικεῖος, *familiar*; ὄνιος, *to be sold*; δούλος, *a slave*; ἐλεύθερος, *free*; as, ὁμοίος τοῦ πατρὸς, or τῷ πατρί, *like his father*; ὁμώνυμος τοῦ πατρὸς, or τῷ πατρί, *of the same name with his father*.

**Obs. 2.** It has been observed, § 80. **Obs. 1.** that the verbal adjectives in *-τός* and *-τέος* have a passive signification corresponding nearly to the Latin verbals in *-bilis* and *-dus*. Their construction, when thus used, is also similar; and hence the following

**RULE I.** Verbals in *-τός* and *-τέος*, signifying passively, govern the dative of the doer; as,

τοῦτο οὐ ῥητόν ἐστι μοι, *this is not fit to be spoken by me*.  
 ἡ πόλις ὠφελήτεια σοι ἐστί, *the city ought to be served by thee*.

**Rem.** The dative, however, in this construction, when it is general in its nature, is commonly omitted; as, τιμητέα ἐστὶν ἡ ἀρετή, *virtue must be honoured*, (viz. ἡμῖν, *by us*.)

**Obs. 3.** Verbals in -τός, not signifying passively, govern the case of their own verbs; as, εἰ τῷ ἐμῷ τάνδρῳ μεμπτός εἰμι, *if I blame my husband*. Soph. Trach.; ἀψαυστός ἐγχους, *not having touched the sword*. § 80. **Obs. 1.**

**RULE II.** The neuter verbal in -τέον, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived; as,

ταῦτα πάντα ποιητέον μοι, *ALL THESE THINGS must I do*.  
τοῖς μὲν ὑπάρχουσιν νόμοις χρηστέον, καὶ νῦν δὲ εἰκῇ  
μὴ θετέον, *we should use the PRESENT LAWS, and not  
rashly enact NEW ONES*.

**Obs. 4.** The doer is sometimes put in the accusative, in which case the necessity involved in the verbal is much weaker than in the ordinary construction; as, οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι, *THE PRUDENT ought not to obey the unwise*; ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα (for αὐτῷ, γυναίκα), *some things are to be looked to by HIM, some by his WIFE*. Both are united by Plato, Rep. 5. οὐκοῦν καὶ ἡμῖν νευστέον—*ἐλπίζοντας*.

## § 148. OF THE DATIVE GOVERNED BY VERBS.

**RULE XXI.** The verbs εἶμι, γίνομαι, and ὑπάρχω, signifying *to be*, or *to belong to*, are followed by the dative of the possessor; as,

ἐστὶ μοι χρήματα, *possessions are (belong) to me*, i. e. *I have possessions*.

Τέλλῳ παῖδες ἦσαν καλοὶ ἀγαθοί, *good children were to Tellus*, i. e. *Tellus had good children*.

**Obs. 1.** On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the dative signifying possession is used with another substantive apparently for the genitive. Thus, Τέλλῳ οἱ παῖδες is equivalent to Τέλλου οἱ παῖδες, *the children of Tellus*; but the principle of construction is different. In the latter expression, the genitive is immediately governed by the other substantive, οἱ παῖδες, by Rule V., and signifies the children *proceeding*

from, and belonging to, Tellus. In the former, the dative is not governed by the substantive, but depends on some part of the substantive verb understood; thus, *Τέλλω οἱ παῖδες*, (οἱ ὄντες,) *Tello filii (qui sunt,) the children which are to* (belonging, or added to) *Tellus*; or, without a periphrasis, “*the children of Tellus*.” In this manner may be resolved all such expressions as *ὄσος δέ οἱ*, *his two eyes*; *θυγάτηρ τέ οἱ*, *her daughter*; *τῷ Ἀνδραίμονι ὁ τάφος*, *the sepulchre of Andraemon*, &c.

*Rem. 1.* This mode of expression with the dative is so nearly synonymous with the more common construction with the genitive, that it appears often to have been a matter of indifference which of them was used; so much so, that a sentence sometimes begins with the one construction and ends with the other; thus, *ἡ μὲν δὲ κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν*; literally, *the heart TO US DREADING his groveling voice was broken down*. In this sentence *δυσάντων* refers to *ἡμῖν* as if it were *ἡμῶν* in the genitive. In the following sentence the order is reversed; *τῆς δ' αὐτοῦ λότο φίλον ἦτορ σήματα ἀναγνώσθη*, *her heart was moved when SHE RECOGNISED the tokens*. Here *ἀναγνώσθη* in the dative, refers to *τῆς* in the genitive, as if it had been *τῇ*.

*Rem. 2.* In other instances in which the dative follows a substantive apparently for the genitive, the idea of *tendency towards*, or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, *πατρὶ τιμωρὸν φόνον*, *an avenger of your father's murder*; plainly an avenger of murder *to* or *for* your father. Indeed, the idea of *possession*, one of the meanings of the genitive, and of *acquisition*, the proper idea expressed by the dative, are so nearly allied as to render the use of the one case for the other not unnatural.

*Obs. 2.* When of two nouns in the dative the one expresses a *part of*, or something *belonging to* the other, the latter may be rendered as the genitive, and the construction explained as in *Obs. 1*; yet it may be often better to consider them in *apposition*, both depending on the same governing word—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence *οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ*; the dative *Ἀγαμέμνονι* may be considered as regularly governed by *ἦνδανε* (R. XXII. II. 1.), and *θυμῷ* added in *apposition*, more particularly defining the part affected; as, *he did not please AGAMEMNON*; viz. HIS MIND (his feelings.) So also the following examples:

*κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει*, *an ornament which Jupiter gave TO THEM, viz. THEIR RACE.*

*μαρτυρεῖ δέ μοι τῇ γνώμῃ* (the oracle) *bears witness FOR ME, i. e. FOR MY OPINION.*



In the following sentence, instead of the second dative, we have the accusative with *κατά*: viz. *ἥδς δέ μοι κατά θυμόν ἀρίστη φαίνεται βουλή*, *but this counsel seemed best TO ME IN RESPECT OF MY FEELINGS*; i. e. *this counsel pleased me most*.

*Rem. 3.* The correctness of this view of the construction is also rendered more probable from the fact, that the same apparent tautology is used when the word to be limited or defined is connected with words which govern the accusative; as, *τί δέ σε φρένας ἱερο πύθε;*; *what grief has invaded YOUR MIND?* Where, instead of saying that *σε* is the accusative used for the genitive *ου* according to one mode of resolution, or that *φρένας* is governed by *κατά* understood according to another, it appears better to consider *σε* as the general direct object, and *φρένας* as in apposition, defining more precisely the part affected as in the above examples; thus, "*what grief has come upon YOU: viz. YOUR MIND.*" So in other instances; as,

*Τρῶες δὲ τῆρος ἐπλήθε γυῖα ἔκαστον*, *trembling came upon the Trojans EVERY ONE IN THEIR LIMBS.*

*τὸν γὰρ λίπ' ἄρτα θεῖος ἀήνωρ*, *the noble soul left him*; viz. *HIS BODY*,  
*ἐρινυδὲν τῆμος νέους δρηνκας*, *he cut the wild fig tree, its young BOUGHS.*

*Obs. 3.* The dative of some participles and adjectives is joined with the dative after the third person of *εἰμι* or *γίνομαι*, for the verb itself; these are such as *βουλόμενος*, *ἡδόμενος*, *ἀχνοόμενος*, *προσδεχόμενος*, *ἄκων*, *ἄσμενος*, &c.; as, *εἰ σοι βουλομένῳ ἐστί*, for *εἰ θούλη*, *if you are willing*; *οὐδὲ αὐτῷ ἄκοντι ἦν*, *nor was he unwilling*; *ἡδομένοισιν ἡμῶν οἱ λόγοι γεγόνασι*, *we were pleased with your discourse*. This construction has been imitated in Latin; thus, Tacit. Agr. 18. *quibus bellum volentibus erat*, *who were inclined for war*. So Sallust, Jug. 100.

*Obs. 4.* Somewhat similar to this is the construction of the dative with the participle or adjective expressive of some feeling or emotion, after verbs signifying to come; as,

*ἀομένη δ' ἐμοὶ ἦλθε*, *he came to me delighted*, (scil. with his coming); i. e. *I am delighted that he is come*.

*ποθοῦντι προυφάνης*, *thou comest to me earnestly wishing it*, i. e. *I earnestly wished that thou wouldst come*.

*Obs. 5.* To this rule also belongs the construction of such phrases as *τί σοι καὶ ἐμοὶ* (scil. *κοινὸν ἐστί*); *what have I to do with thee?* (literally, *what common thing is there TO YOU AND ME?*)

**RULE XXII.** All verbs govern the dative of the object to which their action is directed ; as,

*εὐχοντο θεοῖς,*                      *they prayed to the gods.*  
*ἀναβλέπειν τινι,*                  *to look up to any one.*  
*Ἀθήνη χεῖρας ἀνέσχον,* *they lifted up their hands to Minerva.*

*Rem. 4.* This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon*, but simply directed *to* the object expressed in the dative. Hence, if the verb is trans. it will govern also its immediate object in the accusative (§ 152); if intrans. it will be followed by the dative only. More particularly to this rule belong

**I.** Verbs expressing action, compounded with *ἐπι*, *πρός*, *εἰς*, *ἀνά*, &c. These prepositions serve to mark more precisely the direction of the action, or state of action to an object.

*Obs. 6.* These verbs sometimes govern the *accusative* by the force of the preposition with which they are compounded; as, *ἠπεσιγράτευσεν πόλιν*, *he waged war against the city*, § 169.

*Obs. 7.* Hence the dative in this construction generally is equivalent to the preposition *εἰς*, *πρός*, *ἐπι*, &c. with the accusative. Further, to this rule belong

## II. Verbs which signify

1. *To profit or hurt ; to please or displease ; to reverence or to yield;—to shew ; to seem ; to appear.*
2. *To favour or assist ; and the contrary, to pray to, or entreat.*
3. *To command, exhort, or address ; to obey or disobey ; to serve or resist.*
4. *To fit or accommodate ; to use and resemble.*
5. *To give to, or to trust ; to approach, to meet or to follow.*
6. *To reproach with, to censure, to reprimand or rebuke, to be angry with.*

*Exc.* *δέω* or *δέομαι*, *I ask*, governs the genitive; and *λισσομαι* and *λιτανεύω*, always the accusative.

*Obs. 8.* Many of these verbs sometimes govern the *dative* and sometimes the *accusative*, according as their action is viewed by the writer as *directed to*, or *exerted upon*, the object. In the former case they are viewed as intransitive verbs; in the latter, as transitive.

**RULE XXIII.** Verbs implying *connexion* or *companionship*, govern the dative; as,

*ὁμιλεῖν τινι*, to associate with any one.

In this construction the dative is considered as corresponding to the ablative in Latin. (§ 145. 3.) To this rule belong

1. Verbs compounded with *σύν*, *ὁμοῦ*, *μετὰ*, (with); as, *συζῆν τινι*, to live with any one.
2. Verbs after which *σύν*, *ὁμοῦ*, *μετὰ*, may be supplied consistently with the sense, such as those which signify
  - (1.) To follow (with), to converse, to mix, to be reconciled, to dwell (with.)
  - (2.) To contend, or strive with or against, &c.

*Obs. 9.* Verbs signifying “to contend,” &c. in one point of view may come under the principle of Rule XXII, and hence are sometimes followed by an accusative with *πρὸς*; but then they signify more properly “to attack.”

*Obs. 10.* If a dative of the manner or instrument (§ 158.) follow the verb *μιγνυμι*, to mix, instead of the dative of the person associated with, the genitive is used, governed by the word in the dative; as, *Μαῖα Διὸς ἐν φιλότῃτι μίγνισα*, *Maia* BEING EMBRACED BY JUPITER.

*Note.* To the principle of this rule may be referred the construction of the dative, expressing repetition or succession; as, *θέλλα θυελλῶ, storm upon storm*; *ἄλλον δ' ἂν ἄλλῃ προΐδοις*, ‘you might see one and then another,’ (scilicet rushing to the regions of Pluto.)

For the dative, construed with the passive voice, see § 154.

## § 149. THE DATIVE GOVERNED BY IMPERSONAL VERBS.

**RULE XXIV.** Impersonal verbs govern the dative; as,

*ἔξεστι μοι*, it is lawful for me.

*ἔδοξε αὐτῷ*, it seemed proper to him (i. e. he determined).

*Obs. 1. RULE.* *Δεῖ*, *ἐλλείπει*, *διαφέρει*, *μέτεστι*, *μέλει*, *ἐνδέχεται*, and *προσέχει*, with their com-

pounds, govern the dative of a person with the genitive of a thing; as,

δεῖ πολλῶν σοι, *you have need of much.*  
 μέτεστί μοι τούτου, *I take part in that.*  
 τί δέ προσήκει ἔμοι Κορινθίων, *what are the Corinthians to me.*

For the principle of this rule, as it respects the genitive, see § 144. R. XV. 1.

*Rem. 1.* The dative of the person is frequently omitted.

*Rem. 2.* The nominative agreeing with the impersonal is frequently used instead of the genitive; as, διαφέρει τί σοι τούτο or τούτου, *how does this concern you?*

*Exc. I.* δεῖ and χρή frequently take the accusative of the person with the genitive of the thing; as,

οὐ γάρ σὼν με δεῖ θεσπισμάτων, *for I do not want your oracles.*  
 οὐδὲ τί σε χρή ταύτης ἀφροσύνης, *you have no need of this folly*

*Obs. 2.* From analogy the derivative substantives χρῶ, χρῶσι, χρῆσι, are often construed with the accusative and genitive; as, ἐμὲ δὲ χρῶ γίγνεται αὐτῆς, *I have need of it: τίς χρῆσι σ' ἐμοῦ, what need have you of me?*

*Exc. II.* χρή, πρέπει, and δεῖ, *it behoveth*, govern the accusative with the infinitive; as,

χρή (ἡμῶς) ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*  
 σοφωτέρους γὰρ δεῖ βροτῶν *It behoves those who are*  
 εἶναι θεούς, *wiser than men to be gods.*

*Obs. 3.* The dative is used in certain phrases in which it appears to depend on an impersonal or some other verb understood; viz.

1st. After ὥς to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as, μακρὰν ὥς γέροντι προουτάλης ὁδόν, *you have travelled a long way FOR AN OLD MAN*; scil. ὥς φαίνεται γέροντι, *long, as it appears to an old man.*

ἐπεὶ περ εἰ γενναῖος ὥς ἰδόντι, *but since thou art noble IN APPEARANCE*; i. e. ὥς εἰκάσαι ἐστὶ ἰδόντι, *as a person having seen you may suppose.*

2d. To express the opinion or judgment of a person with

or without *ὥς* : as, *ὃ ἐγὼ τιμῶσα τοῖς φρονοῦσιν εἶ, I have done honour to you according to the judgment of the wise* ; i. e. *ὥς δοκεῖ τοῖς, &c. as it appears to those who are wise*. Hence the common phrase, *ὥς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), according to my judgment*.

For the dative governed by adverbs, see § 165.

## § 150. CONSTRUCTION OF THE ACCUSATIVE.

The accusative in Greek, as in other languages, is used to express the immediate object of a transitive verb, that on which its action is exerted, and which is affected by it ; as, *λαμβάνω τὴν ἀσπίδα, I take the shield*. When used to express the remote object of a verb, or after verbs properly intransitive, it is governed by a preposition understood.

**RULE. XXV.** A Transitive verb, in the active or middle voice, governs the accusative ; as,

<i>γινῶθι σεαυτὸν,</i>	<i>know thyself.</i>
<i>ῥεπαζον τὴν πόλιν,</i>	<i>they plundered the city.</i>
<i>ἀγαθὸν ἀνδρὰ τιμᾷς.</i>	<i>thou honourest a good man.</i>

**Obs. 1.** Several verbs in Greek are used in a transitive sense, and have an accusative as their immediate object, which in Latin are considered as intransitive and followed by some other case. These are chiefly the following ; viz.

- 1st. *πείθω* ; as, *πείθειν τινά, to persuade any one.*
- 2d. *ὕβριζω* ; as, *ὕβριζειν τινά, to insult any one.* Some times *εἰς τινά.*
- 3d. *ἀδικέω* ; as, *ἀδικεῖν τινά, to injure, or do injustice to any one.*
- 4th. Several verbs which signify *to assist, to profit, to injure* ; as, *ὠφελέω, ὠφελμι, εὐεργετέω, βλάπτω*, and with these verbs the adverbs *more, very*, are expressed by the accusative neuter of the adjectives *πλείων, μέγας*, viz. *πλέον, μέγα.*
- 5th. The verbs *ἀμείβομαι, ανταμείβομαι, τιμαρρομαι* ; as, *ἀμείβεσθαι τινά, to remunerate any one ; τιμαρρεῖσθαι τινά.*

**Note 1.** Some of these verbs govern other cases, but then they generally convey a different idea ; thus, *ὠφελεῖν τινά, to assist any one ; ὠφελεῖν τινι, to be useful to any one.*

*Obs. 2.* Many verbs are followed by an accusative, not of the object on which the action is exerted, but to which it has an immediate reference. Verbs thus used are properly intransitive, and the accusative is governed by the force of a preposition in composition with the verb, or understood after it. These are such as the following; viz.

1st. προσκυνέω; as, προσκυνεῖν τινα, to bow the knee to any one, to adore.

2d. δορυφορέω; as, δορυφορεῖν τινα, to be a spearsman to any one.

So also, 3d. ἐπιτροπέειν, to be a tutor or guardian. 4th. λανθάνειν, to escape the notice of, or to remain unknown to. 5th. φθάνειν, to come before, prevent, or anticipate. 6th. ἐπιλείπειν, to be wanting to, or to fail. 7th. ἀποδιδράσκειν, to run away from. 8th. ἀπομάχεσθαι, to ward off; ὀμνύναι or ἐπίορκεῖν τινά, to swear by any one.

9th. To these may be added intransitive verbs expressing some emotion or feeling; as, to be ashamed of, or afraid of any one; to compassionate any one, &c. &c., which are followed by the accusative of the object; thus, αἰδοῦνται τοὺς ἀρχοντας, they respected the rulers; τίς ἂν τὰς γηθήσειεν; who would rejoice at these things? ἀλγεῖν τι, to be grieved at any thing; θαρσύνειν τι, to take courage with respect to any thing. The accusative in such cases may be governed by a preposition understood; as, ἐπὶ, περὶ, κατὰ; or by the participle of an active verb to be supplied; as, ὁρῶν ἀκούων, &c. seeing, hearing.

*Note 2.* Instead of the accusative many of these verbs are often followed by a genitive or dative, according to the rules for these cases:

*Obs. 3. RULE.* The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

Λέγω πάντας σισφάειν, I say that you should all contribute.

Δειξάτω ὡς οὐκ ἀληθῆ λέγω, let him show that I do not speak the truth.

*Note.* The infinitive is also used instead of the genitive and dative after verbs governing these cases.

**Obs. 4.** In constructions of this kind the object of the verb is frequently expressed twice. *First*, in a noun or pronoun in the case required by the verb, and *Secondly*, in a dependent clause; as, ἀνθρώπους τς οἶδα οἷα πεπόνθασι ἐπ' ἐρωτος, *I know men what things they have suffered from love*; Ἰωνας φοβέσαι μή μεταβάλλωσι, *you fear the Ionians lest they revolt*; ἀρ' ἐμοῦ μένησθε ὅποια ἐπασσον; *do you remember me what things I did?* This construction is especially common with the demonstrative pronoun in a sort of apposition with the clause which is the object of the verb, § 133. 5. 6. The English idiom requires these and similar sentences to be rendered as follows: "*I know what things men have suffered from love*"—" *You fear lest the Ionians revolt*"—" *Do you remember what things I did?*"

**Obs. 5.** The accusative is often governed by a transitive verb or participle understood; as, σέ δή—φῆς δεδρακέναι τάδε (sc. ἐρωτῶ), *but THEE, (I ask) dost thou confess thou didst these things?* ὁ δὲ τὴν πορφυρίδα (sc. ἔχων), *the man with (having) the purple robe.*

**Obs. 6.** In this way the words ὄνομα, ὄψος, πλῆθος, εἶδος, and others are frequently construed in the accusative; as, ἐκπύρομος σταδίου τὸ πλάτος (sc. ἔχων), *a race course (having) THE BREADTH of a stadium.*

**Obs. 7.** In like manner the accusative, apparently in apposition with an entire proposition, or placed in the beginning of a sentence to express the *leading idea*, may be considered as depending on some preposition or verb understood; as, Ἑλένην κτάνωμεν Μενέλαω λύπην πικράν, *let us slay Helen* (sc. εἰς, in order to; or, ποιῶντες, causing) *bitter grief to Menelaus*; μητέρα δε—ἄψ ἵτῳ (i. e. περὶ or κατὰ μητέρα), *as to your mother—let her return.*

**Obs. 8. RULE.** An intransitive verb used transitively governs the accusative; as,

πολεμεῖν πόλεμον, *to wage war.*

This is done

1st. When the accusative is a substantive of a similar signification with the word that governs it; as, εἰς ἰδίον ζῆδιον, *he lives a very agreeable life.*

**Note.** To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud*; ἀθάνατα μὲν φρόνει (sc. φρονήματα), *think as becometh an immortal.*

- 2d. When they only signify to *cause* that state or feeling which they express as intransitives; as, ἤξεν χεῖρα, *he caused the hand to move forward*, i. e. *he stretched out the hand*; ἀβήγασι ῥέουσιν γάλα καὶ μέλι, *the fountains CAUSED milk and honey TO FLOW*; i. e. *the fountains flowed with milk and honey*. So Virgil;

“Et duræ quercus sudabunt, roscida mella.”

Obs. 9. A passive verb used in an active sense governs the Accusative, § 74. Obs. 5. § 154. Obs. 4.; as, ἤρνηται πορείαν, *they refused a conveyance*.

## § 151. VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

Many active verbs, together with the accusative of the direct object, govern also another word to which the action has an indirect or remote reference, in the *genitive*, *dative*, or *accusative*, as the nature of that reference may require.

**RULE XXVI.** Verbs of *accusing*, *condemning*, *acquitting*, and the like, govern the accusative of the person with the genitive of the crime; as,

διώκομαι σέ δειλίας, *I accuse you of cowardice.*

ἀπολύω σέ τῆς αἰτίας, *I acquit you of this blame.*

The genitive after verbs of accusing, is often governed by a preposition or some other word interposed, by which the expression is rendered more emphatic; as,

ἐγράψατο (μὲ) τούτων αὐτῶν ἐνεκα, *he accused me of these same things.*

διώκω σε περὶ θανάτου, *I accuse thee of a capital crime.*

φεύγειν ἐπ' αἰτίᾳ φόβου, *to be accused of murder.*

Obs. 1. Verbs of accusing, &c. are such as ἐπέξειμι, γράφομαι, διώκω, ἐπαιτιώμαι, *to accuse or criminate*; φεύγω, *to be accused, or to defend*; αἰρέω, *to gain one's suit*; ἄλωμι, *to lose one's suit*; δικάζω, *to judge*; λαγχάνω, *to commence a suit*; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame*, &c. ἀπολύω, ἀφίημι, ἀποσηφρίζομαι, &c. *to acquit*.

Obs. 2. Verbs of this signification compounded with κατά take the person in the genitive, and the crime or punishment



in the accusative; as, *κατηγορεῖς σοῦ στάσι*, *they charge sedition against you*. Sometimes the crime or punishment is also in the genitive; as, *καταγινώσκω σοῦ θανάτου* or *θανάτου*; but the punishment seldom with any word except *θανάτου*, and the crime only after *κατηγορεῖν*; as, *παράνομον αὐτοῦ κατηγορεῖν*.

Obs. 3. Verbs of accusing sometimes govern the dative; as, *ἐγκαλῶ σοι προσδοσίαν*, *I accuse thee of treason*.

**RULE XXVII.** Verbs of *hearing, enquiring, learning, &c.* govern the genitive of the person with the accusative of the thing; as,

*ἤκουσε τοῦ ἀγγέλου ταῦτα*, *he heard these things from the messenger*.

*πυνθάνεσθαι τί τις*, *to hear any thing from any one*.

The genitive under this rule is probably governed by a preposition understood; as, *ἀπὸ, ἐκ*.

## § 152. VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

A transitive verb governs the accusative and dative when, together with the *immediate object* of the action, it is followed by the person or thing in relation to which it was exerted. The more common constructions of this kind are comprehended under the following rule: viz.

**RULE XXVIII.** Verbs of *comparing, giving, declaring, promising, and taking away*, govern the accusative and dative; as,

*ἐπισχέομαι σοι δέκα τάλαντα*, *I promise you ten talents*.

*λοιγόν ἀμῦναι τοῖς ἄλλοις*, *to avert the plague from others*.

Obs. 1. After verbs of promising, declaring, and the like, the promise or declaration, forming part of a sentence and sometimes a number of sentences, often stands as the accusative with the dative of the person; as,

*Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεῖν αὐτὸν ψηφίσας*.

*θαί*, *Alexander ordered the Greeks to vote him a god*.

*εἰπέ μοι τί αὐτῷ χρήσῃ*, *tell me what you would do with him*.

*Obs. 2.* Instead of the dative of the person the accusative with *πρὸς* is often used, and sometimes without it.

*Obs. 3.* In all constructions under this rule, both in Latin and Greek, the verb together with the accusative after it, are to be regarded as expressing the amount of what is done to the remote object in the dative. Thus in the expression *narras fabulam surdo*, the words *narras fabulam* express the whole amount of what is done (*surdo*) to the deaf man. With verbs of taking away, the English idiom requires the dative to be rendered by *from*; as, *eripuit mihi gladium*, he forced the sword away from me. On this account, some have supposed that the dative in such expressions in Latin is governed by some such word as *existentem* understood; and others, to obviate the difficulty, have given the Greek an ablative. All this perplexity arises evidently from overlooking the principle of the construction. While the English idiom expresses that FROM which a thing is taken away, the Latin and Greek, with no less elegance on the general principle of the rule, express in the dative that TO which the act of taking away is done. Thus in the above expression, *eripuit gladium* together, expresses what is done (*mihi*) TO me. So also Terence: *SENI animam extinguere ipsi*;—*ADOLESCENTI oculos eriperem*, TO THE OLD MAN, I would put out the breath;—TO THE YOUNG MAN, I would tear out the eyes. In Greek, *Θίμιστι δέκρο δέκας*, TO THEMISTIS, he took away the cup; i. e. taking away the cup WAS what he did TO Themistis; according to the English idiom, he took away the cup FROM Themistis. [See Hunter's Notes on Liv. B. I. Chap. I. line 2. *Ænææ Antenorique*, &c.]

*Obs. 4.* Verbs of giving, govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, *μεταδίδωμι σοι τῶν χρημάτων*, I share the property with you.

## § 153. VERBS GOVERNING TWO ACCUSATIVES.

Many verbs have the accusative not only of the nearer and more immediate object of the action, but also of the more remote object; i. e. the person or thing to which the action with its immediate object passes, usually preceded in English by the preposition *to*; hence,

**RULE XXIX.** Verbs of asking and teaching, clothing, concealing, depriving; speaking or doing well or ill, and some others, govern two accusatives, the one of a person the other of a thing; as,

Θηβαίους χρήματα ᾔτησαν,	they sought money from the Thebans.
διδάσκουσι τοὺς παῖδας σωφροσύνην,	they teach their youths probity.
τί ποιήσω αὐτόν;	what shall I do to him?

**Obs. 1.** The *immediate* object of verbs which signify “to do,” or “to speak,” is the action done or the word spoken; the *remote* object is the person or thing to which it is done or spoken; thus,

ποιεῖν ἀγαθὰ (scil. ἔργα) τινά, to do good to any one.  
λέγειν κακὰ (sc. ἔπη) τινά, to speak evil of any one.

Instead of these adjectives with verbs of this signification, the adverbs εὖ and κακῶς are frequently joined; thus, κακῶς ποιεῖν τινά, to do a person evil; εὖ λέγειν τινά, to speak well of a person. Sometimes these words are in composition with the verb; as, εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακουργεῖν—in which the accusative becomes the direct object, and is governed by the compound transitive verb; as, κακουργεῖν τινά, to maltreat a person.

On the same principle several verbs, such as λουδορῶμαι, λυμάλνομαι, &c. which are usually followed by a dative, frequently take an accusative.

**Obs. 2.** When a verb admits of either of the words that follow it as its immediate object, they are both put in the accusative; thus ἐνδύειν τινά τὸν χιτῶνα, to clothe a person with a tunic, and, to put a tunic on a person, convey the same idea.

**Obs. 3.** A transitive verb, besides the accusative of the immediate object, may be followed by the accusative of a noun of similar signification with itself; as, ὃν Ζεὺς φιλεῖ παντοίην φιλότητα, whom Jupiter loves with great affection; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle of Marathon.

**Obs. 4.** When ποιεῖσθαι, with a noun derived from a transitive verb, is used as a circumlocution for the verb itself, it will of course be followed by two accusatives; thus, ποιεῖσθαι τὴν μάθησιν for μαθηάσκειν; ποιεῖσθαι τὴν ἀρπαγὴν for ἀρπάζειν; as, σκεύη καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος, plundering the furniture and slaves; sc. making plunder of, &c.

**Obs. 5.** Verbs which signify to call or name, to make, to choose, besides the accusative of the person, may be followed by the accusative of an adjective or substantive being the pre-

dicare which the verb affirms of its immediate object. In this construction the verb εἶναι is frequently interposed; thus, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα, or τὸν ἄνδρα εἶναι, *they call the man a philosopher*.

Obs. 6. The accusative neuter of pronouns and adjectives is often admitted in this construction, as well as with verbs which govern the genitive or dative, when the accusative of the substantive could not be used; as,

τοῦτό με ἥδίκησε, *he has injured me in this*.  
τί χρῶμαι αὐτῷ; *for what may I use it?*

Obs. 7. Instead of the second accusative, many verbs under this rule frequently take the genitive or dative; and, on the other hand, some verbs which are usually followed by an accusative with the genitive or dative, sometimes take the double accusative; thus, δς δὴ πολλὰ κακ' ἀνθρώποισι (for ἀνθρώπους) ἔωγε, *who verily inflicted many evils on men*; ἀποστερεῖν τινα τὰ χρήματα, and τῶν χρημάτων, *to deprive a person of his goods*.

Obs. 8. The second accusative is often to be explained by a preposition after such verbs as προκαλέω, ἀναγκάζω, αποκρίνομαι, and verbs which signify to divide, as, διαίρω, δάζω, &c.; as, προκαλεῖσθαι τινα (ἐς) σπονδάς, *to invite a person to a treaty*; Κύρος τὸ στράτευμα κατένειμε (εἰς) δώδεκα μέρη, *Cyrus divided the army into twelve parts*.

Note. With verbs of dividing, the whole which is divided is sometimes put in the genitive, and the word μέρος μοῖρα, &c., referred to the verb; as, δώδεκα Πέρσων φυλαὶ διηγήναι, *the tribes of the Persians were divided into twelve*, for, *the Persians were divided into twelve tribes*; μοῖρας δὲ εἶλεν ἕξ καὶ ἱππέων καὶ πελιδῶν, *literally, he divided the parts of cavalry and infantry into six*; i. e. *he divided the cavalry and infantry into six parts*. Thus imitated in Latin, Cic. de Orat. Deinde eorum generum quasi quædam membra disper-  
tiat, for ea genera quasi in quædam membra, &c.

## § 154. CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

The passive voice is usually followed by a genitive of the doer, governed by the prepositions ὑπὸ, ἐκ, παρὰ, πρὸς, and consequently, the government of the case falls under the rules for prepositions; as, μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil*. Sometimes, though very seldom, it follows the preposition in the dative; as, ὑπὸ σατράπαις διοικεῖσθαι, *to be governed by viceroys*. But instead of this, and equivalent to it, the dative

without a preposition is common; hence the two following rules.

**RULE XXX.** Passive verbs frequently govern the dative of the doer; as,

ἐπράττετο αὐτοῖς τὰ τῆς πό- *the affairs of the city were con-*  
λεως, *ducted by them.*  
πεποιήται μοι, *it has been done by me.*

*Note.* This construction most commonly takes place with the perfect passive, and the dative is equivalent to the genitive with ἐκ, which is in common use; as also πρὸς, and sometimes παρὰ, ἐκ or ἐξ, and ἀπὸ. On the same principle, the verbal adjectives in τός and τίος, having a passive signification, govern the dative of the doer. See § 147. *Obs.* 2.

**RULE XXXI.** When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

κατηγορέομαι κλοπῆς, *I am accused of theft.*  
ἐδόθη μοι πᾶσα ἐξουσία, *all power is given to me.*  
μουσικὴν μὲν ὑπὸ Λάμπρου *being taught music by Lam-*  
παίδευθεις, *prus.*

*Obs.* 1. Any passive verb may be followed by an accusative of similar signification with itself, on the principle laid down § 153. *Obs.* 3.; as, τύπτεται πληγὰς πολλὰς, *he is struck with many blows.*

*Obs.* 2. When a verb in the active voice governs the accusative with the *dative of a person*, the passive frequently retains the *former* case, the latter being used as the subject of the verb. Thus, the same idea may be expressed in three different ways; viz.

- 1st. With the active voice; as, ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν, *the people committed the care of the city to Lycurgus.*
- 2d. By the passive voice with the *latter* case; as, Λυκούργῳ ἐπιπτεῖσθαι ὑπὸ τοῦ δήμου ἢ τῆς πόλεως ἐπιμέλεια, *the management of the city was entrusted to Lycurgus.*
- 3d. By the passive voice with the *former* case, according to the *Obs.*; as, Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν

ἐπὶ τοῦ δήμου ἐπιστεύθη. *Lycurgus was entrusted with the management of the city by the people.*

The following are examples of this construction : οἱ ἐπιτετραμμένοι τὴν φυλακὴν, *those entrusted with the watch* ; for οἷς ἡ φυλακὴ ἐπιτέτραπτο : τὴν δ' ἐκ χειρῶν ἀρπάζομαι, *she is torn from my hands* ; for ἡ δ' ἐκ χειρῶν ἀρπάζεται.

Hence, also, such phrases as the following : Αἰθίοπες παρδαλέας ἐναμμένοι, *the Ethiopians girded with panthers' skins* ; λαίπει δάλιον ἐγγεγραμμένην ξυνοθήματα, *he leaves a tablet inscribed with writings* ; because in the active voice it would have been ἐνάπτειν Αἰθίοπας παρδαλέας—ἐγγράφειν ξυνοθήματα δάλιῳ. The accusative, in almost all such cases, may be explained by supplying παρ. This construction is imitated in Latin in such expressions as “*inscripti nomina regum flores*,” *flowers inscribed with the names of kings*.

*Note.* This construction used in Latin only as a Græcism, is common in English with such verbs as, *to ask, teach, offer, promise, pay, tell, allow, deny, and the like* ; as, *He allowed me great liberty* ; passively, *great liberty was allowed me, or, I was allowed great liberty*. So, they were offered (to) me, or I was offered them. See English Grammar, § 49. *Obs.* Crombie's Etymology, p. 270.

*Obs. 3.* On the same principle *the part affected*, (§ 144. 3.) is often put in the accusative after the passive voice ; thus, instead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up*, the genitive is changed into the nominative to the verb, and the nominative or part affected into the accusative ; thus, (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, *I am bound up as to my wound* ; Πρωμηθεὺς ἐκείρετο τὸ ἥπαρ, literally, *Prometheus was torn out as to his liver* ; i. e. *his liver was torn out*. See also § 157. *Obs. 1.*

*Obs. 4.* When the passive is used in a middle sense, (§ 74. *Obs. 5.*), it becomes deponent, and may be followed by an accusative in the same manner as the active voice ; as, παρσκευασμένοι πάντα ἔπλεον, *having provided every thing, they sailed* ; ἤρνηται πορεῖαν, *they refused a conveyance*.

## § 155. CONSTRUCTION OF CIRCUMSTANCES.

Words and phrases are often thrown in between the parts of a sentence in an adverbial manner, to express some CIRCUMSTANCE connected with the idea of the simple sentence, and which do not depend for their case on any word in the

sentence to which they belong, but on a preposition or adverb, or other word understood; as,

ἔβαλόνε σταθμοῦς δύο εἰς Ἴουσοῦς, καὶ ἐνταῦθα ἔμεινεν  
ἡμέρας τρεῖς, *he advanced TWO DAYS' JOURNEY to*  
*Issus, and remained there THREE DAYS.*

μεγάλη σπουδῇ πάντα ἐπράττετο, *every thing was done*  
*WITH GREAT HASTE.*

Under the general name of circumstances may be included words which indicate 1. The remote cause or origin, § 156. 2. A particular qualification or direction of a general expression, § 157. 3. Cause, manner, or instrument, § 158. 4. Place, § 159. 5. Time, § 160. 6. Measure, § 161. 7. Price, § 162. 8. Exclamation, § 163.

## § 156. I. THE REMOTE CAUSE OR ORIGIN.

**RULE XXXII.** The *cause, source, or origin*, and the *part affected*, are put in the genitive; as;

μανάριος τῆς τύχης,	<i>happy from his fortune.</i>
φιλεῖ αὐτὸν τῆς ἀρετῆς,	<i>he loves him on account of his virtue.</i>
λύκον κρατεῖν ὠτων,	<i>to take a wolf by the ears.</i>

*Obs. 1.* Instead of the genitive the accusative is often used, governed by αἰτὰ, διὰ, &c. understood.

*Obs. 2.* The circumstance of *cause* expressed by the genitive differs from that expressed by the dative; the genitive expresses the remote or moving cause;—the dative, the immediate or effective cause.

*Obs. 3.* The *material* of which a thing is made is expressed in the genitive; as, σκεδλαὶ διωρθῶν, *rafts made of SKINS.* See § 142. *Obs. 4.*

*Note.* The genitive of the material is considered by some Grammarians as depending on *ἐκ* or *ἐξ* understood; and an argument in favour of this ellipsis is drawn from the circumstance of *ἐκ* or *ἐξ* being sometimes expressed. In all such passages the preposition seems to contain a more direct reference to the material than could be done by the common construction, especially if a passive participle be likewise used; as, ἴδρα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the dative is used for the genitive when the material of which any thing is made may be considered also as the means by which it is made; as, αἱ μὲν γὰρ κέρατοι τετέχνηται, αἱ δ' ἐλέφαντι, *some were made of horn, some of ivory.*

## § 157. II. CIRCUMSTANCES OF LIMITATION.

A particular qualification of a general expression, made in English by the phrase "*in respect of*," "*with regard to*," is expressed by the genitive and dative; or, more briefly, as follows:

**RULE XXXIII.** *Respect wherein* is expressed in the genitive, sometimes in the dative. § 141. I.

I. In the GENITIVE; as,

ἐγγύτατα αὐτῷ εἰμι γένους,	<i>I am very near him in respect of kin.</i>
δασὺς δένδρων,	<i>thick with trees.</i>
πλησιον ἀλλήλων,	<i>near (in respect of) each other.</i>

The genitive is thus used.

1. After *ἔχει*, in the sense of to be (*se habere*), with such adverbs as *εὖ*, *ὥς*, *ὅπως*, *πῶς*, *οὕτως*, *καλῶς*, &c. ; as, *παιδείας οὕτως ἔχει*, *he is so in respect of learning*; *καλῶς ἔχειν μέθης*, *to be pretty drunk*; *ἦκω* is used in the same way; as, *Τέλλος τοῦ βίου εὖ ἦκων*, *Tellus being well advanced in (respect of) life*.
2. After other verbs; as, *ἐπιγεῖσθαι ἄρῃος*, *to be in haste with respect to the battle*.
3. After adjectives; as, *ἄπαις ἀρῶνων παίδων*, *childless with respect to sons*.
4. With adverbs; as, *πρόσω ἀρετῆς ἀνέκειν*, *to carry it far with respect to virtue*.
5. With substantives; as, *ἀγγελία τῆς Χίου*, *the relation concerning Chios*.
6. With entire propositions; as, *εἰ πατὴρ νέμει τιν' ὄραν τοῦ καλῶς πράσσειν δοκεῖν*, *if he possesses any care of his father, IN RESPECT OF his appearing to prosper*.

**Obs. 1.** *Respect wherein* is also put in the accusative governed by *κατὰ* understood; viz. when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, *τὸν δάκτυλον ἀλγῶ*, *I am pained in my finger*; *χρεσίων οὐ δέμας, οὐδὲ φρένας*, *inferior neither in body nor mind*; *πόδας ὠκὺς Ἀχιλλεύς*, *Achilles swift of foot*.



*Note 1.* This is the construction so often imitated by the Latin poets; thus, *Os humerosque deo similis*.

*Note 2.* The accusative in this construction is in signification adverbial, and hence is frequently used as an adverb; thus, *ἀρχῇ*, *above all, originally*; *τάχως*, *quickly*; *τέλος*, *finally*; *τὴν πρῶτην*, *at first*, &c.; *κατὰ* being understood. So also such expressions as *τὸ ἐναντίον*, *on the contrary*; *τὸ ἄνω*, *according to the proverb*, &c.

## II. In the DATIVE.

This case is used in a sense nearly similar, to express that *with respect to* which a thing is affirmed *to be* or *take place*. The extensive use of this construction in Greek may be illustrated by the following examples:

1. *ἄξιός ἦν θανάτου τῇ πόλει*, *he was worthy of death, with respect TO THE STATE*; i. e. *he was guilty of a capital crime against the state*.
2. *καὶ δὲ μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ*, *and now they laid aside their grievous anger against (with respect to) TELEMACHUS*; *σο ἔγωγε λίσσομαι Ἀχιλλεῖ μεθέμεν χόλον*, *I will pray him to lay aside his anger against ACHILLES*.
3. *τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν*, *the surface of the body was not very hot WHEN ONE TOUCHED IT, (with respect to one touching it.)*
4. *Ἐπιδάμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλάοντι τὸν Ἴόνιον κόλπον*, *Epidamnus is a city on the right hand AS YOU ENTER (with respect to one entering) the Ionian bay*.
5. *δωδεκάτῃ δὲ οἱ ἦδ' ἐπεμύεν*, *the twelfth day SINCE HE lay (to him lying.)*
6. *Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτια ἐς Ἀμασιν*, *the Egyptians themselves tell how many years passed FROM HERCULES (or, since the death of Hercules) to Amasis*.
7. *τιμὴν ἀνόμενοι Μενελάῳ*, *looking for the advantage (or pleasure) OF MENELAUS*.
8. *ὀρχησάμενοι θεοῖσι*, *dancing in honour of THE GODS*.

*Rem.* *Respect* wherein is also sometimes expressed in the dative governed by *ἐν* understood; as,

*ποσὶ ταχύς*, *swift of foot*.

§ 158. III. THE CAUSE, MANNER, AND INSTRUMENT.

**RULE XXXIV.** The *cause, manner, and instrument* are put in the dative; as,

φόβῳ ἐπραττον,	<i>I did it from fear.</i>
ἔγενετο τῷδε τῷ τρόπῳ,	<i>it happened in this manner.</i>
πατάσσειν ῥάβδῳ,	<i>to strike with a stick.</i>

**Obs. 1.** The *CAUSE* or *motive* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular state or disposition of the subject, or quality residing in it, and contains the answer to the question *from what? or whence?* and consequently may generally be rendered *from*: *ἐὺνοια γ' ἂνδῶ*, *I speak FROM GOOD-WILL*. The *external cause* represents the action as caused by something without the agent, and may generally be rendered "for," "on account of," sometimes "according to," "in consequence of;" as, *χρημασιν ἐπαιφόμενος*, *elated with, or in consequence of riches*; *Λεοντίων κατοικίσει*, *for, i. e. in order to the re-establishment of the Leontines*, the motive being derived from the end; *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*, *I am astonished AT the shutting up of my gates*.

**Obs. 2.** In this construction the dative expresses the nearer or immediate cause, the more remote being usually expressed by the genitive, or by *διὰ* with the accusative, (§ 156. *Obs. 1 2.*); as, *ἀσθενεῖα σώματων διὰ τὴν σιτόδειαν ὑπεχώρουν*, *they (the Lacedemonians) gave way. from the weakness of their bodies induced by want of provisions*.

**Obs. 3.** The dative of the cause is probably governed by the preposition *ἀμφι*, *περι*, or *ἐπι* understood. Sometimes they are expressed; but whether with or without a preposition, the whole expression is adverbial in its nature; and hence, disregarding its case, a neuter adjective or pronoun is sometimes put in the same construction with it, in the accusative; as, *εἴ τινος μέγα ἦν τὸ σῶμα φύσει, ἢ τροφῇ, ἢ ἀμφοτέρω*, *if the body of a person was large naturally, or by nourishment, or BOTH*.

**Obs. 4.** The dative of the *MANNER* is governed by *ἐν* or *ὁν* understood, and may be considered as adverbial. Hence, perhaps, verbs of punishing are followed by the punishment in the

dative; as, *ζημοῦν τινα θανάτῳ, φυγῇ, &c.* to punish any one with death, with banishment, &c.

*Obs. 5.* The dative of the INSTRUMENT OR MEAN may be a person; as, *τοῖς παροῦσιν ἐστίχεν, he built the wall by means of those who were present.* It is also put with substantives; as, *κινήσεις τῷ σώματι, motions made with the body.*

*Note.* Hence the construction of *χρησθαι* with the dative; that which we use being considered as an instrument. On the same principle the dative is put after other verbs which imply the idea of using; *καταλαβὼν τοῖς πρόσθεν ἐπελογημένοις, to infer from what was granted; i. e. to use as proofs the things formerly granted.*

*Obs. 6.* Instead of the dative, the prepositions *ἐν, ἀπὸ, διὰ, σὺν,* with their cases are sometimes used.

#### § 159. IV. CIRCUMSTANCES OF PLACE.

The circumstances of place respect motion to, or from, or through a place, and motion or rest in a place; in all of which the Greek writers generally use a proper name with a preposition; thus, *ἐξ Ἀθηνῶν, from Athens; εἰς Βρεταννίαν, to Britain; ἐν Πυλῷ, in Pylos; διὰ τῆς πόλεως, through the city.* But,

**RULE XXXV.** The place *where*, without a preposition, is expressed in the genitive or dative; as,

*Μαραθῶνι, at Marathon; Ἀργεῖ, at Argos.*

*Obs. 1.* In this construction the genitive may be governed by *ἐν* or *πρὸς*; and the dative by *ἐν* understood. The preposition is also often understood before common nouns denoting place; as, *ἔρχεσθον κλισίην, they two came to the tent.*

*Obs. 2.* The genitive after *εἰς*, to a place, or *ἐν*, in a place, is governed by a substantive understood; as, *εἰς ἔδου, (sc. δόμον), to Hades; ἐν Ἀργεῖ (sc. πόλει), at Argos.* § 142.

*Obs. 1.*

*Obs. 3.* The terminations *-θι* and *-σι*, added to a noun, denote *AT a place*; as, *ἀγρόθι, in the country; Θήβησι, at Thebes; -δε* and *-σε* *TO a place*; as, *Ἀθήνασδε, to Athens; κλισίηνδε, to the tent; -θεν* and *-θε, FROM a place*; as, *κλισίηθεν ἀνέλαστο ἕλκος, he took a spear from the tent.* § 120. 6.

### § 160. V. CIRCUMSTANCES OF TIME.

**RULE XXXVI.** Time *when* is put in the dative; time *how long*, in the accusative; **as,**

**WHEN;** ἡμέρᾳ τρίτῃ, *on the third day.*  
**HOW LONG;** τρεῖς ὅλους μῆνας παρέμεινεν, *he remained three whole months.*

**Obs. 1.** When the reference is to a *fixed time at which* a thing took place, the dative is used as in the rule; but if the idea of *duration* is implied, it is put in the accusative; as, τὰς ἡμέρας καὶ τὰς νύκτας, *by day and by night*; sometimes in the genitive; as, ἐκάκωσε βίη Ἑρακληεῖ τῶν προτέρων ἐτῶν, *Hercules distressed us in former years*.

**Obs. 2.** Time *how long*, may respect the time *during which*, *since which*, or *after which* some event took place. The first is put in the accusative as above; the *second* is more commonly expressed in the genitive; as, πολλοῦ αἰτός οὐχ ἴδρανα χρόνον, *I have not seen them for a long time*; the *third*, generally in the dative; as, οὐ πολλαῖς ἡμέραις ὕστερον, *not many days after*. But sometimes in the genitive, when protracted and indefinite; as, ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων, *he comes not thither in ten thousand years*. In this, however, there is some variety.

## § 161. VI. CIRCUMSTANCES OF MEASURE.

The circumstances of measure respect *magnitude, distance,*  
and the measure of *excess*, as follows:

**RULE XXXVII.** The measure of *magnitude* is put in the genitive; as,

ἀνδριὰς δωδέκα πηχέων, *a statue of twelve cubits.*

**RULE XXXVIII.** The measure of *distance* is put in the accusative, sometimes in the dative; as,

*Ephesus is distant three days' journey. the water rose five cubits.*

*Obs.* When measure of *magnitude* or *distance* is found in the nominative after a substantive verb, or in the accusative after an infinitive, the construction is according to § 139. III

**RULE XXXIX.** The measure of *excess* is put in the dative after the comparative degree ; as,

ἐννιαντιῷ πρεσβύτερος, *older by a year.*

*Obs.* Hence the expressions πολλῷ, ὀλιγῷ, βραχέϊ, &c. with the comparative. It is, however, sometimes put in the accusative ; as, πλεῖστον, *much greater* ; πολλὸν ἀμείνων, *much better.*

### § 162. VII. CIRCUMSTANCE OF PRICE.

**RULE XL.** The *price* of a thing is put in the genitive ; as,

δός τοῦτο δραχμῆς, *give this for a drachma.*

*Obs.* The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood ; as, ἐπὶ μισθῷ μεγάλῳ, *for a great reward.* Sometimes in the accusative ; as, πωπράσκει δὲ πάντες πάντα πρὸς ἀργύριον, *the wicked sell all things for silver.*

### § 163. VIII. EXCLAMATION.

**RULE XLI.** Exclamations of *praise*, *indignation*, *compassion*, &c. are put in the genitive, sometimes in the accusative ; as,

τῆς ἀναιδεας,	<i>O the impudence !</i>
φεῦ τοῦ ἀνδρός,	<i>Alas ! the man.</i>
ὦ ἐμὲ δειλαιῶν,	<i>O wretched me !</i>

*Obs.* Sometimes with the genitive there is an addition of the nominative ; as, ὅμοι τῶν ἐμῶν ἐγὼ πικρῶν, *ah ! my miseries.* Ἰὼ, οὐαί, οἶ, and ὦ, govern the Dative ; as, ἰὼ μοι, *woe is me.*

### § 164. CONSTRUCTION OF ADVERBS.

Adverbs are joined to adjectives, verbs, and other adverbs, to express some circumstance, quality, or manner of their signification.

Many adverbs in Greek have the force of prepositions in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also some times used as substantives or adjectives; as, ἀπὸ τοῖς, *from that time*; ὁ ἔξω ἄνθρωπος, *the outward man*. § 130. Obs. 1. 2d.

**RULE XLII.** Derivative adverbs commonly govern the case of their primitives; as,

ἀξίως ἡμῶν,	<i>in a manner worthy of us.</i>
μάλιστα πάντων,	<i>most of all.</i>
ὁμοίως τοῖς ἄλλοις,	<i>in a manner similar to the rest.</i>
πᾶρεν νῆα,	<i>without the ship.</i>

### § 165. ADVERBS AS PREPOSITIONS.

Adverbs having the force of prepositions govern the same case with the prepositions which, in meaning, they resemble; thus, ὁμοῦ, ἅμα, *together*, having the force of σὺν, govern the dative; ἔνεκα, *on account of*, resembling διὰ, governs the genitive. This general principle authorizes the two following rules:

**RULE XLIII.** Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the genitive; as,

ἄχρι τῆς σήμερον ἡμέρας,	<i>to this day.</i>
οὗ γῆς εἰμι;	<i>where am I?</i>

Obs. 1. To these may be added adverbs of *cause*, *comparison*, *distinction*, *concealment*, *separation*, or *exclamation*; and also nouns used adverbially, as, χάριν, διὰ, ἐνώπιον, &c.; as, διὰ ποταμῶν, *like rivers*.

The adverbs which come under this rule are the following: ἄνευ, ἄτερ, δίχα, χάρις, *without*; ἀντικρὺ, ἀντικρύς, ἀπαντικρὺ, *against, opposite*; ἄχρι, μέχρι, *to, even to*; ἔνεκα, ἔνεκεν, *on account of*; ἐγγύς, πλησίον, ἄγχι, ἄσπον, *near*; ἐκτός, ἔξω, ἔκτοσθεν, *without*; ἐντός, ἔσω, ἐντοσθεν, *within*; πλὴν, παρ-εκτός, *except, but*; μεταξύ, *among*; ὀπίσω, ὀπισθεν, *behind*; πρόσθεν, *before*; πέραν, ἐπέκεινα, *beyond*, &c.

Exc. 1. ἄγχι and ἄλλις sometimes govern the dative.

Exc. 2. πλὴν, *except*, has sometimes the nominative after it;

as, *πλήν οἱ τῶν παιδῶν διδάσκαλοι*, EXCEPT THE TEACHERS of the boys.

*Note.* Adverbs of the final cause are frequently omitted; as, *ἔγραψα τοῦτο*, I wrote for this reason, sup. *ἔνεκα*.

*Obs. 2.* Adverbs of time, place, &c., are frequently changed by the poets into adjectives; as, *οἷδε πανημέριοι μολεπῇ θεὸν ἱλάσκοντο*, they propitiated the god with song THE WHOLE DAY.  
§ 131. *Obs. 6.*

Certain adverbs are joined sometimes with one case and sometimes with another; as follows:

- 1st. *ἀμυγα*, *ἀμυγδην*, *ἐγγύς*, *ἐγγύθεν*, *πάρεγγυς*, *σύνεγγυς*, *ἐξῆς*, *ἐφεξῆς*, *σχεδόν*, *σχεδόνθεν*, *αὐτοσχεδόν*, are put with the GENITIVE OR DATIVE.
- 2d. *ἀγχι*, *ἀγρόθι*, *ἐκποδόν*, *πλησίον*, *ἐπίπροσθεν*, oftener with the GENITIVE.
- 3d. *ἀνάπαλιν*, *ἑμπάλιν*, oftener with the DATIVE.
- 4th. *εἰσω*, *μέσφα*, *πάρεκ* or *πάρεξ*, *πέριξ*, with the GENITIVE OR ACCUSATIVE.
- 5th. *δεῦρο*, with the DATIVE OR ACCUSATIVE.
- 6th. *ἄχρι*, *ἄχρις*, *μέχρι*, *μέχρις*, with the GENITIVE, DATIVE, OR ACCUSATIVE.

**RULE XLIV.** Adverbs of *accompanying* govern the dative; as,

*ἔμα τῇ ἡμέρᾳ*, at day-break.

**RULE XLV.** Adverbs of *swearing* govern the accusative; as,

*οἱ Δία*, by Jupiter; *μὰ τὸδε σκέπτρον*, by this sceptre.

*Obs. 3.* In sentences of this kind, *μὰ* commonly denies, unless joined with *καί*; and *οἱ* affirms, unless joined with a negative.

*Obs. 4.* Adverbs of shewing are put with the nominative; as, *ἰδοὺ ὁ ἄνθρωπος*, behold the man; *ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου*, behold my mother and my brethren.

## § 166. OF NEGATIVES.

The Greek language has two simple negatives, *οὐ* and *μή*, from which all the compound negative terms are formed, and to which, in their use and manner of construction, they are similar. Between these two negatives and their respective compounds there is a total difference of use, the foundation of which is as follows :

1. *οὐ* is the direct and independent negative, which expresses a *positive denial* without reference to any thing else ; as, *οὐκ ἐθέλω*, *I will not* ; *οὐκ ἀγαθόν ἐστι*, *it is not good* ; *οὐδείς παρῆν*, *no one was present*. A direct negation of this kind can never be expressed by *μή* or its compounds.

2. *μή*, on the other hand, is uniformly a dependent negative. It is therefore used in all propositions in which the negative is represented, not as a fact, but as something dependent on the conception, as a condition, supposition, &c. ; and hence it is used in the manner following :

1st. After the conditional conjunctions *εἰ*, *ἐάν*, *ἥν*, *ὅταν*, *ἐπειδάν*, *ὥς*, *ἄν*, and those which intimate an *end*, *design*, *motive* ; as, *ἴνα*, *ὥς*, *ὅπως*, *ὥστε* ; as, *εἰ μή ὀρθῶς λέγω*, *if I do not speak correctly* ; *ἀπεδήμησεν ἴνα μή ἀναγκασθῇ*, κ. τ. λ., *he (Solon) went away that he might not be compelled*, &c.

2d. Without any such particle *μή* is always put with the imperative mood in all the tenses, with the subjunctive in the aorists used imperatively, and with the optative when it expresses a wish ; as, *μή με βάλλε*, or *μή με βάλης*, *do not strike me* ; *μή γένοιτο*, *may it not be*.

3d. *Μή* is used after relatives, and with participles when they express a condition or supposition ; as, *τίς δε δοῦναι δύναται ἑτέρῳ ἢ μή αὐτὸς ἔχει* ; *who can give a thing to another, if he has it not himself* ? *ἢ οὐκ αὐτὸς ἔχει* would mean, *that which he has not himself*. So also, *ὁ μὴ πιστεύων*, *if a person does not believe*. But, *ὁ οὐ πιστεύων*, is, *one who does not believe*.

4th. *Μή* is used with infinitives whether they be dependent upon another verb or used with the article as a verbal noun, § 173. I. ; as, *ἀνάγκη τοῦτο μὴ ποιεῖν*, *it is necessary not to do this* ; *τὸ μὴ ποιεῖν*, *the not doing*.

5th. With verbs which signify *to fear*, *to warn*, and the like, *μή* is used, like *ne* in Latin, where a *positive expres-*



sion is used in English ; as, *δέδοικα μὴ τι γένηται*, *vereor ne quid accidat, I am afraid that something may happen*. Sometimes the preceding verb is understood ; as, *μὴ τοῦτο ἄλλως ἔχει*, (*scil. δέδοικα*), *I fear lest this be otherwise*.

So also after verbs which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious*, and the like, it is frequently put with the infinitive where the negative is not used in English ; as, *ἀπαυδῶ τοῦτον μὴ παρῖέναι*, *I forbid this man to enter*.

6th. *Μή* is sometimes merely an interrogative particle like *nam* in Latin, giving, however, greater emphasis to the question ; as, *μὴ ἀνέλεῖν με σὺ θέλεις* ; *will thou kill me?*

3. A negative placed between the article and its noun, converts it into a sort of compound negative term ; as, *ἡ οὐ διάλυσίς τῶν γαυρῶν*, *the not destroying of the bridges* ; *ἡ μὴ ἐμπειρία*, *the inexperience*.

*Rem.* In the same manner it is used with certain verbs ; thus, *οὐ φημι*, *I deny, contradict* ; *οὐκ ἔγω*, *I forbid* ; *οὐκ ἑπίσχνομαι*, *I refuse* ; thus, *οὐκ ἔφασαν τοῦτο εἶναι* does not signify *they did not say that this was*, but, *THEY DENIED that this was, or, they said this was not*.

## § 167. DOUBLE NEGATIVES.

When to a proposition already negative, and also to verbs which signify *to deny, to contradict, to hinder or oppose*, and the like, other qualifications of a general nature are to be attached ; such as *ever, any body, any where, &c.* ; it is usual to do this by compounds of the same negative. Hence the following rules :

**RULE XLVI.** Two or more negatives, joined to the same verb, strengthen the negation ; as,

*οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδεὶς*, *no one any where did this*.

*Obs.* 1. To the negation of the whole is joined in the same sentence the negation of the parts ; as, *οὐ δύναται οὐτε λέγειν οὐτε ποιεῖν*, *he can neither speak nor act*.

*Note.* Consequently, in translating such propositions into English, only one negative can be used.

**RULE XLVII.** But two or more negatives joined to *different* verbs, destroy the negation, and are equivalent to an affirmative; as,

οὐ δύναμεθα μὴ λαλεῖν, *we cannot but speak.*

οὐδεὶς ὅστις οὐ γελάσται, *there is nobody who will not laugh,*  
i. e. "every body will laugh;" ἔσ-  
τι being understood with οὐδεὶς.

**Obs. 2.** Indeed, so common is the ellipsis of ἔστι in this expression, that it is lost sight of, and the antecedent οὐδεὶς, which should be its nominative, is often attracted into the case of the relative which follows; as, οὐδενὶ οὐκ ἀρέσκει, *there is nobody whom it does not please*, for οὐδεὶς οὐκ, &c.; οὐδένα δυνάμινα οὐ κατέκλυσεν, *he caused every one to weep*, for οὐδεὶς ἔστιν δυνάμινα, &c. "there is NO ONE whom he DID NOT CAUSE to weep."

**Obs. 3.** It is also proper to observe the use of the negative in such sentences as the following: καὶ οὐ ταῦτα μὲν γράφει, ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ, *Philip does not write these things and not perform them*; i. e. THINK NOT that Philip writes these things and does not execute them; where the first οὐ does not affect the verb γράφει, but the two propositions together. It denies an assertion which might be thus expressed; γράφει μὲν οὐ ποιεῖ δέ, *he writes but does not execute*. So also οὐ δὴ τῶν μὲν χειροτέχνων ἔστι τι πέρας τῆς ἐργασίας τοῦ δ' ἀνθρώπου βίου οὐκ ἔστι, "it cannot be that there is some object in the labours of the artist, but none in the life of man."

**Note.** In phrases of this kind, the two propositions as here, are usually distinguished by μὲν and δέ; and the second is negative.

**Obs. 4.** In some phrases οὐ and μὴ are united; as, οὐ μὴ and μὴ οὐ. Οὐ μὴ is a stronger and more emphatic negation than οὐ, and is used in the same way, § 166. 1. Μὴ οὐ, in general, is only a stronger expression of μὴ, and is used in the same manner, subject, however, to the following modifications:

- 1st. In dependent propositions, when the verb of the principal proposition is either accompanied by a negation, or contains a negative idea in itself, μὴ οὐ destroy each other, and may generally be rendered "that;" as, οὐκ ἀρνούμαι μὴ οὐ γένησθαι, *I do not deny that it has taken place*; περὶθόμαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν, *for I am persuaded that there will nothing happen to me so bad but that I shall die nobly.*

2d. *Μή* *οὐ* after verbs signifying *to fear, to warn, &c.* as above, § 166. 2. 5th. render the sentence negative which with *μή* alone would be positive; as, *δέδοικα μή οὐ τι γένηται, I am afraid lest something MAY NOT happen; φοβοῦμαι μή οὐ καλὸν ᾗ, vereor ne non honestum sit, I fear THAT this may NOT be proper.*

3d. In independent propositions with the subjunctive mood, *μή* joined with *οὐ* makes the negative expression less positive; as, *ἀλλὰ μή οὐκ ᾗ διδακτὸν ἢ ἀρετή, but virtue may PERHAPS be a thing not to be taught.* This sentence may be explained by supplying an omitted verb, as *ᾖ*, or the like, and be rendered literally. *But see whether virtue may not be, &c.*

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### § 168. PREPOSITIONS.

Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see § 124. The influence they exert over the words with which they are joined, as far as it respects their case, is regulated by the following rules:

**RULE XLVIII.** Ἀντί, ἀπὸ, ἐκ or ἐξ, and πρὸ, govern the genitive only; as,

ὁφθαλμὸς ἀντί ὁφθαλμοῦ, *an eye for an eye.*

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**RULE XLIX.** Ἐν and σύν govern the dative.

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**RULE L.** Εἰς (or εἰς) and ἀνά govern the accusative.

*Obs. 1.* Ἀνά, among the poets, also governs the dative.

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**RULE LI.** Διὰ, κατὰ, μετὰ, ὑπέρ, govern the genitive or accusative.

*Obs. 2.* Μετὰ, among the poets, also governs the dative of a plural noun, or a noun of multitude; as, μετὰ τριτάτοις ἀνασσεν

**RULE LII.** Ἀμφί, περί, ἐπί, παρὰ, πρὸς, and ὑπὸ, govern the genitive, dative, or accusative.

*Note.* For the meaning of the prepositions as modified by the case with which they are joined, see § 124.

*Obs. 3.* Prepositions are often used as adverbs, their case being understood. This is the case especially with ἐν in the *Ionic*, and πρὸς in the *Attic*. Hence, in the *Ionic* writers they are often put twice, once adverbially without a case, and again with a case or in composition with a verb; as, ἐν δὲ καὶ ἐν Μέμφει, in *Memphis* also.

*Obs. 4.* Prepositions are sometimes separated from their case; as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναλθομαι. In *Attic* this takes place according to rule, with the conjunctions μὲν, δὲ, γὰρ, οὖν; as, ἐν μὲν γὰρ, εὐφρόνῃ;—ἐς μὲν οὖν τὰς Ἀθήνας; and with πρὸς with the genitive when it signifies *per*.

*Obs. 5.* Prepositions are often put after their case, particularly by the *Ionic* and *Doric* writers and the *Attic* poets; as, νεῶν ἄπο καὶ κλισιάων. In the *Attic* prose writers it takes place only in περί with the genitive. When so placed the accent is always thrown back to the first syllable; thus, ἄπο πέρι, &c.

*Obs. 6.* When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun; as, ἡ ἁλὸς ἡ ἐπὶ γῆς, *Hom.* by sea or land.

*Obs. 7.* A preposition is frequently understood.

## § 169. PREPOSITION IN COMPOSITION.

**RULE LIII.** A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας, he went out from the house.

*Obs. 1.* This is done when the preposition can be separated from the verb and joined with the substantive, without altering the sense.

*Obs. 2.* In *Homer*, *Herodotus*, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition;

as, *ἤμιν ἀπὸ λόγῳ ἀμῦναι*, (Il. 1. 67.) for *ἤμιν ἀπομῦναι λόγῳ*; *ἀπὸ μὲν σεωυτὸν ὤλεσας*, (Herod. 3. 36.) for *σεωυτὸν μὲν ἀπὸ ὤλεσας*. Hence when the verb is to be repeated several times, after the first time the preposition only is often used; as, *ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα*. Grammarians, however, consider the preposition in such cases as used adverbially, and not properly in composition. Instances of the proper *tnesis* are very rare, especially in the Attic prose writers.

## SYNTAX OF THE VERB.

### § 170. OF THE INDICATIVE MOOD.

The indicative mood is used in Greek when any thing is to be represented as actually existing or happening, and as a thing independent of the thought and ideas of the speaker. Hence it is often used where, in Latin, the subjunctive would be used; as,

1. After negative propositions with the relative.
2. In indirect interrogations.
3. In quoting the language of another after *ὅτι*, *ὥς*, &c.
4. In conditional propositions after *εἰ*, implying a supposition in the statement, but a certainty in the fact; i. e. when the thing supposed is neither contingent nor future, but present and certain; as, *εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί*, *if there are altars, there are also gods*. Or, when the condition and consequence are both past actions; as, *οὐκ ἄν προέλεγεν, εἰ μὴ ἐπιστευσεν ἀληθεύσειν*, *he would not have foretold it, unless he had believed it would prove true*. This is agreeable to the ordinary construction in Latin.

*Obs.* 1. The indicative is put with *ἄν* in the conclusion, when it is put with *εἰ* in the condition, when it refers to the present time; as, *εἰ τι εἶχεν εἰδίδου ἄν*, *“if he had any thing he would give it.”* Here, however, a denial of the condition is always understood: thus, *“but he has not.”*

*Obs. 2.* The indicative is sometimes used in suppositions where, in other languages, the subjunctive would be put; as, τέθνηκα τῇ σῇ θυγατρὶ, καὶ μὲν ἀπώλεσε, *suppose that I had been slain by thy daughter, and that she had made an end of me.*

## § 171. IMPERATIVE MOOD.

The imperative in Greek is used as in other languages, in addresses, entreaties, commands, &c. The pronouns (being the nominative) are omitted, except where emphasis or distinction is required. In the use of this mood the following peculiarities of construction may be observed; viz.

1. The second person sometimes stands for the third; as,  
*ἀλλὰ φύλαττε πᾶς τις, but let each one watch.*  
*πέλας τις ἔθι, let some neighbour go.*
2. As in English, the plural is sometimes used for the singular; as, προσέλθετε, ὦ παῖ πατρί, *come, O my child, to thy father.*
3. In prohibitions with μή, the present imperative is most commonly used. If the aorist is used, μή must be put with the subjunctive.
4. The imperative after οἶσθ' ὅτι, οἶσθ' ὃ, οἶσθ' ὥς, seems to be used elliptically, and to have arisen from a transposition of the imperative; as, οἶσθ' ὥς ποιήσον; *knowest thou in what way thou must act? (i. e. act, knowest thou in what way?)* οἶσθ' ὅν δ' ὀφείλῃς; *knowest thou what to do? (i. e. do, knowest thou what?)*
5. Sometimes the imperative is used for the future; as, τι ὄν; κείσθω νόμος; *what then? shall a law exist? i. e. What then? do you say, let a law exist?* On the other hand, the future is still more frequently used for the imperative; as, γνῶσθαί 'Ατρείδην Ἀγαμέμνονα, (for γνῶθι), *recollect Agamemnon, Atreus' son.* Especially is this the case with a negative interrogatively; as, οὐκοῦν μὲν ἀάσεις; *will you not leave me alone? i. e. leave me alone.*

## § 172. SUBJUNCTIVE AND OPTATIVE MOODS.

The subjunctive and optative moods represent an action, not as actually existing, but rather as dependent upon, and

connected with, the ideas and feelings of the speaker. The subjunctive represents this dependence as *present*; the optative represents it as *past*, (§ 75. 2.) Hence the following general rule:

1. *The subjunctive and optative in dependent propositions.*

**RULE LIV.** In dependent clauses, the subjunctive mood is used in connexion with the *primary* tenses; the optative with the *secondary*; (§ 77. *Obs.* 3.) as,

παρεμι να ἴδω, *I am present that I may see.*  
 παρῆν να ἴδοιμι, *I was present that I might see.*

On this general principle the whole construction of these moods depends, as may be illustrated by the following observations:

**Obs. 1.** These moods are used after conjunctions whose use is to introduce a subordinate or dependent clause, in which *actual existence* is not definitely expressed; as, να, ὅρα, ὅπως, ὥς; thus, ἐθέλεις ὅρα' αὐτός ἐχης γέρας; *do you wish that you yourself may have a reward?* μὴ μ' ἐράθιζε σαώτερος ὥς κε νύχαι, *provoke me not that you may return the safer.* This sentence, which contains the *direct address* (oratio directa) of Agamemnon to Chryses, has the subjunctive after ὥς, in connexion with the *present* ἐράθιζε. When this is afterwards related as a *past event*, in the style of the *indirect address* (oratio obliqua), the subjunctive is changed into the optative; thus, ἀνιέναι ἐπέλευσ καὶ μὴ ἐραθίζειν να ὥς οἴκαδε ἔλθοι, *HE COMMANDED him to depart and not provoke him that he MIGHT return safe.*

In like manner when a person relates what was said by another, *without quoting his language*, as the reference must be to what is past, the optative is used with *ἴτι* or *ὥς* prefixed; as, "Ἐλεξέ μοι, ἴτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, &c.; *he told me that the road led into the city, &c.*

When *ἴτι* has been already expressed, it is often omitted before succeeding clauses in the same construction.

**Obs. 2.** When a *past event* is related in the *present time*, the verb in the dependent clause may still be in the optative; and in like manner, after the historical tenses, the subjunctive is used when the event, though past, yet continues in its effects and operation, to and through the present time. Thus, in the address of Minerva to Diomede, "I removed the mist from

your eyes that you **MAY** distinguish (ἀρα γινώσκης) a deity from a man in the field of battle." Here, however, there may be a change of *reference*, i. e. the subjunctive γινώσκης may refer, not to the time of the *removal*, but to the time of the *address*, as if she had said, "I removed the mist from your eyes that you **MAY** from this time forward distinguish," &c. Such changes of reference are not uncommon in all languages.

**Obs. 3.** It was noticed, § 75. **Obs. 3.** that the future indicative is used in a subjunctive sense. Accordingly it is often found in a dependent clause, especially after ὅπως, in the same construction as the subjunctive; as, "Cyrus deliberates (ὅπως μέλλοις εἶναι ἵσται) that he **MAY** no longer be subject to his brother, but, if possible (βασιλεύσει), **MAY** reign in his stead. Σχεπτόν—ὅπως ἀσφαλίστατα ἀπώμεν, (subj.) καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν, (fut.) *We ought to consider how we may get away most safely, and obtain the necessary supplies.*

**Obs. 4.** After adverbs of time, when the precise point of time is not determined but left indefinite, the subjunctive and optative are used. These are ἀπὸν, ἐπειδάν, ὅταν, ὅποτεν, referring indefinitely to the present, and so followed by the subjunctive. ἐπεὶ, ἐπειδή, ὅτε, ὅποτε, refer indefinitely to the past, and are followed by the optative; as, "Menelaus entertained him *when* (from time to time) *he came from Crete*," ὅποτε Κρήτηθεν ἦκοιτο. Here ὅποτε Κρήτηθεν ἦκοιτο would mean, *when he actually came from Crete*. The primary part of the sentence, then, may be considered as understood, as, *when it happened*, that he came from Crete.

**Obs. 5.** When the relatives ὅς and ὅστις refer to definite persons or things, and to what actually took place, they are followed by the indicative mood. But if the person or thing to which they refer be indefinite, and the whole proposition affirms of firms of past time, then the verb is in the optative without ἄν; as, ὅτινα μὲν βασιλῆα κίχλην, *whatever monarch he found*; πάντας δὲ ἐντόχοισιν—κτείνοντες, *slaying all whomsoever they might meet*. On the other hand, if the proposition affirms something of present or future time, the verb is in the subjunctive with ἄν; as, ἐν ᾗ ὃ ἄν τῶν φυλῶν πλεῖστοι ᾖσι, &c. *in whichever of the tribes there may be the greatest number*, &c.; ἐπείθεο ὅποι ἄν τις ἡγήται, *follow where (it is possible that) any one may lead the way*. In such sentences the primary part may be understood, such as "it is possible that," "it happened that," &c.



## 2. The Subjunctive and Optative in Independent Propositions.

*Oba. 6.* Both the subjunctive and optative are used without being preceded by another verb, and so apparently in independent clauses. In all such instances, however, there is an ellipsis of the verb on which they depend.

### I. The subjunctive is thus used,

- 1st. To command in the first person; as, *ἔσμεν*, *let us go*, i. e. *it is necessary that we go*; and so of others.
- 2d. In forbidding, with *μή* or its compounds in the aorist, not in the present; as, *μή δμώσης*, *swear not*.
- 3d. In deliberating with one's self; as, *ποῦ στρατεύωμαι*, *whither shall I turn*; *ἐσπώμεν ἢ σιγῶμεν*, *shall we speak or be silent*.

### II. The optative is thus used,

- 1st. To express a wish or prayer; as, *τοῦτο μὴ γένοιτο*, *O that this might not be*. In this case *εἴθε*, *εἰ*, *ὥς*, *πῶς ἄν*, are often used with the optative.

*Rem.* A wish relating to what is past, or that cannot be realized, is expressed by the indicative of the historical tenses, with *εἴθε*, *εἴθ' εἰ γάρ*, *ὥς*, prefixed; as, *εἴθε δυνατόν ἦν*, *would that it were possible*.—Or, by the 2 aor. ind. of *ὀφείλω* (*ὀφείλον*, *ας*, *-ε*, § 78. 8.) with the infinitive; as, *μή ποτ' ὀφείλον ποιεῖν*, *would that I had never done it!* *εἰ γὰρ ὀφείλε θανεῖν*, *O that he had died!*

- 2d. In connexion with *ἄν* to express *doubt*, *conjecture*, *bare possibility*; and in volitions, to express, not a fixed resolution, but only an inclination to a thing; as, *τινὲς ἄν εἰεν νομάς*, *they were perhaps* (or, *it is probable that they were*) *shepherds*; *ἡδέως ἄν θεασαίμην*, *I would gladly see them*.
- 3d. To express a definite assertion with politeness or modesty; as, *οὐχ ἤκει οὐδ' ἄν ἤξει δεῦρο*, *he has not come, and will not come back*; i. e. *I rather think it was his purpose that he would not come back*.
- 4th. Sometimes it is used for the imperative to convey a command or request in milder terms; as, *χώροις ἄν εἶτω*, *you may go in*, i. e. *go in*.
- 5th. It is sometimes used for the indicative to give an air of indeterminateness to the circumstances of an action which is determinate in itself; as, *τῶν νεῶν δὲ καταδύ-*

σειαν, *the ships which they may (or might) have sunk* ;  
i. e. *which they have sunk*.

- 6th. It is also used in a potential sense, to denote power or volition ; as, οὐκ ἂν δὲ μείναις αὐτόν ; *could you not withstand him ?* ἐθελήσειεν ἄν ; *would he be willing ?*

### III. *The Subjunctive and Optative in Conditional Propositions.*

*Obs. 7.* The use of the indicative in *conditional propositions* has been noticed § 170. 4. The subjunctive and optative are also used in conditional propositions, as follows :

- 1st. Uncertainty in the condition, with an actual result, is expressed by ἔάν with the subjunctive ; as, ἔάν τι ἔχωμεν δώσομεν, *if we have any thing we will give it*. The result in this case will be in the indicative future or the imperative.
- 2d. A mere hypothetical supposition with a determinate result, puts the condition in the optative with εἰ, and the result in the indicative ; as, “if these things should seem (δοκοῖη) to be very aggravated crimes, none of them are chargeable on me.” On the contrary, an actual case supposed in the condition with a hypothetical result, would require the first in the indicative with εἰ, and the last in the optative.
- 3d. When the case is altogether hypothetical, the condition is expressed by the optative with εἰ, and the result by the optative with ἄν ; as, εἰ τις ταῦτα πράττοι, μέγα μ’ ἂν ὠφελήσεις, *if any one SHOULD do this he WOULD GREATLY ASSIST me*.

Sometimes the subjunctive with ἔάν or ἄν, instead of the optative, is put in the condition.

*Obs. 8.* All conditional propositions in Greek may be turned into the infinitive or participle with ἄν ; as, οἰονταὶ ἀναμάρχεσθαι ἄν, συμμάχους προσλάβοντες, “*they think they might retrieve their fortune in war by obtaining allies.*”

### CONSTRUCTION OF THE INFINITIVE.

The infinitive mood expresses the meaning of the verb in a general and unlimited manner, without the distinctions of number or person. § 75. 4. In construction it may be considered under the four following divisions : viz. as a verbal noun ; —

without a subject, as the subject of a verb, or the object of a verb or adjective;—with a subject;—absolutely after certain particles.

### § 173. I. THE INFINITIVE AS A VERBAL NOUN.

The infinitive, with an article, is used as a verbal noun, in all the cases except the vocative; and, as such, is subject to the same rules of construction as the noun, being used in the nominative as the subject of a verb, and governed, in the oblique cases, by verbs or prepositions.

**Obs. 1.** When the infinitive with or without a clause is used as the nominative to a verb, or the accusative governed by it, it is frequently without the article; very rarely so after a preposition; as, *πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται*, *dying is due to all of us*.

**Obs. 2.** Not only the simple infinitive, but the infinitive with the whole clause to which it belongs, may often be regarded as a substantive, and stand in almost every variety of construction in which a substantive can be placed; as, Nom. *τὸ τοὺς ἀνθρώπους ἀμαρτάνειν οὐδὲν θαυμαστόν (ἐστὶ)*, *that men should err is nothing wonderful*; Gen. *ὅτις ἀποθνήσκειν*, *that no one might perish*; Dat. *ἵνα ἀπιστῶσι τῷ ἐμῇ τετιμῆσθαι ὑπὸ δαιμόνων*, *that they may disbelieve my having been honoured by the gods*; Acc. *ἔκρινα τὸ μὴ πάλιν ἔλθειν*, *I determined not to come again*.

**Obs. 3.** With the article alone the infinitive is generally equivalent to the Latin *Gerund*; as, *ἐνκα τοῦ λέγειν*, *causa dicendi*; *ἐν τῷ λέγειν*, *dicendo*; *πρὸς τὸ λέγειν*, *ad dicendum*.

**Obs. 4.** Without the article it has often the force of the Latin *Supine*; as, *ἦλθε ζητῆσαι*, *venit quæsītum* *ἡδὺ ἀκούειν*, *Suave auditu*; *αἰσχιστος ὀφθῆναι*, *turpissimus visu*.

### § 174. II. THE INFINITIVE WITHOUT A SUBJECT.

**RULE LV.** One verb, being the subject of another, is put in the infinitive; as,

*Φεύγειν αὐτοῖς ἀσφαλιστερόν ἐστιν*, *to fly is safer for them*.

**RULE LVI.** One verb governs another as its object, in the infinitive; as,

*ἤρξατο λέγειν*, *he began to say*.

**REM.** Both these rules apply to the infinitive with a subject, § 173

**RULE LVII.** The infinitive mood is governed by adjectives denoting *fitness, ability, capacity,* and the contrary ; as,

δεινός λέγειν,      *powerful in speaking.*  
 ἄξιός θανυμάσαι,      *worthy to be admired.*

*Note.* It is also used after substantives ; as, *ἔξουσις γίνεσθαι, power to become.*

**Obs. 1.** The infinitive under these rules is in the same clause with, and expresses the *cause, end,* or *object*, of the action, state, or quality expressed by the verb or adjective that governs it. The verbs that govern the infinitive directly in this way are such as denote *desire, ability, intention, endeavour,* and the like ; as, *ἰθέλει γράφειν, he wishes to write ; δέομαι σου ἔλθειν, I beg of you to come.*

**Obs. 2.** The infinitive is sometimes placed after verbs to express the *design* or *consequence* of that which they affirm. Thus used it is governed not by the verb but by some such word as *ὥστε* understood ; as, *ἐγὼν ὃδε πάντα παρασχεῖν, i. e. ὥστε πάντα παρασχεῖν, I am here (so as) to furnish all things ; ἤκομεν (ὥστε) μαθάνειν, we have come (in order) to learn.*

**Obs. 3** A verb denoting an incidental object not directly in view, is put in the infinitive with *ὥστε* after a verb or adjective ; as, *φιλοτιμώτατος ἦν ὥστε πάντα ὑπομεῖναι, he was very ambitious, so as to endure all things, &c.* This construction takes place especially after such words as *τοσοῦτος, τοιοῦτος, οὕτως,* and the like.

**Obs. 4.** The infinitive is sometimes put after verbs and adjectives which indicate some state or quality, in order to express the *respect in which* that state or quality obtains, and would be expressed in Latin by the supine, or gerund in *-do*, and in English by the substantive ; as,

ὥς ἰδεῖν ἐφάνετο,      *as it appeared to the sight.*  
 θελεῖν ἀνέμοισιν ὁμοῖοι,      *like the winds in running.*  
 οὐδὲ προυφαίνεται ἰδέσθαι,      *nor did he appear to the sight.*

**Obs. 5.** The infinitive *active* is used very frequently in Greek in the sense of the *latter supine*, or infinitive passive in Latin ; as,

ἀνὴρ ῥᾶν φυλάσσειν,      *a man is more easy to be guarded against.*  
 ῥαθία ποιεῖν,      *things easy to be done.*

## § 175. III. THE INFINITIVE WITH A SUBJECT

1. A subordinate or dependent clause, containing a verb and its subject, is connected with the leading or primary clause, in two ways. **FIRST**, by a conjunctive particle, such as *ὅτι*, *ὥς*, and the like; as, *λέγουσι ὅτι ὁ δῖταϊρος τέθνηκε*, *they say that our companion is dead*. In this case the verb is in a finite mood and its subject in the nominative. **SECOND**, without a conjunction; as, *λέγουσι τὸν δῖταϊρον τεθνάναι*, *they say that our companion is dead*. In this case the verb is in the infinitive mood, and its subject usually in the accusative.

2. Sometimes both modes of expression are united in the same sentence; as, *ἔστι λόγος ὡς ἔειπες ἐκομίζετο ἐς τὴν Αἰθίαν πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν*. Sometimes a sentence begins with the one form and ends with the other; as, *λέγουσι ὃ ἡμᾶς, ὡς ἀκινδυνον βίον ζῶμεν*, *they say that we live a life free from danger*; as if it had been intended to say, *λέγουσι ὃ ἡμᾶς ἀκινδυνον βίον ζῆν*; this is called *anacolouthon*, § 175. *Rem.*

The construction of the subordinate clause connected by the first of the above methods, is subject to the rules § 138, 139.; connected by the last, it comes under the rules that follow:

**RULE LVIII.** The infinitive mood in a dependent clause has its subject in the accusative; as,

*τοὺς θεοὺς πάντα εἰδέναι*      *he said that the gods know*  
*ἔλεγεν,*      *all things.*

*Exc.* When the subject of the infinitive is the same with the subject of the preceding verb, it is put by attraction in the same case; as,

*ἔφη εἶναι στρατηγός,*      *he said that he was a general.*

3. In this construction the subject of the infinitive is generally omitted except when emphasis is required; as, *ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐκείνους*, *he said that HE was a general, that THEY were not generals*. This construction has been frequently imitated in Latin; thus, *Senai redios delapsus in hostes*. **VIRG.** *Uxor invicti Jovis esse nescis*. **HOR.**

*Obs.* 1. In a few instances constructions vary both from the

rule and the exception. Occasionally the subject of the infinitive is in the nominative when it signifies a different thing from the subject of the preceding verb, and in the accusative when it signifies the same.

*Obs. 2.* If the subject of the infinitive be the same with the *object* of the preceding verb, it may either be in the accusative according to the rule, or stand before the infinitive, in the case governed by the preceding verb; thus,

κελεύω σοι τοῦτο ποιεῖν, or } *I command you to do this.*  
 κελεύω σε τοῦτο ποιεῖν,

In either case there is an ellipsis;—in the first form, of *σε*, the immediate subject of the infinitive; and in the second, of *σοι*, the remote object of the preceding verb. Both these modes of construction are common, and sometimes they are intermixed in the same sentence; thus, Lysias, *δέομαι ὑμῶν τα δίκαια ψηφίσασθαι, ἐνθυμουμένους δι, κ. τ. λ. I beg of you to determine, justly considering that, &c.* Here *ὑμῶν* stands before the infinitive governed in the genitive by *δέομαι*, and yet *ἐνθυμουμένους* follows in the accusative, evidently agreeing with *ὑμᾶς* the subject of the infinitive understood. It might have been with equal propriety put in the genitive.

*Rem.* Constructions of this kind in which the end of a sentence does not grammatically correspond with the beginning, are called *Anacoloutha*. For other examples of this see § 148. *Rem. 1.*, § 175. 2. The most common form of these appears to be when the speaker commences a period in the manner required by the preceding discourse, but afterwards, especially after a parenthetic clause, passes over into another construction. The *Anacolouthon*, however, is never adopted by Greek writers unless something is thereby gained in conciseness, perspicuity, smoothness, or emphasis.

*Obs. 3.* When used in the passive voice, the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the passive verb being used impersonally; as,

λέγεται Κύρος }  
 λέγεται Κύρον } *γένησθαι Καμβύσον,*

*Cyrus is said to have been* }  
*It is said that Cyrus was* } *the son of Cambyses.*

*Obs. 4.* The same observation is true of the verb *δοκεῖ*; thus, *δοκεῖ αὐτός εἶναι, he seems to be*; or *δοκεῖ αὐτὸν εἶναι, it*

*seems that he is.* The following sentence unites the two, *καὶ μὴν ἡ γγελται γὰρ ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνήσκειν*, and indeed IT WAS SAID THAT THE BATTLE WAS obstinate, and THAT MANY died. In like manner the adjectives *δικαίως*, *θῆλος*, *φανερὸς*, &c. with the verb *εἰμι*, are used for the neuter gender with *ἐστί*, as impersonals; thus, *δικαίως εἰμι* for *δικαίῳν ἐστί*, &c. it is just that I, &c.; *θῆλός ἐστιν*, for *θῆλόν ἐστιν αὐτόν*—it is manifest that he—. § 177. Obs. 3.

Obs. 5. The case after the infinitive of substantive or neuter verbs, or passive verbs of naming, must be the same with the case before it, if the words refer to the same thing; as, Nom. *ἔφη (αὐτὸς) εἶναι στρατηγός*, he said that he was a general; Gen. *κατεγνωκότων ἡδὴ μηκέτι κρείσσονων εἶναι*, having learned that THEY are no longer superior; Dat. *ἐφ' ἡμῖν ἐστί τὸ ἐπισκεῖσθαι εἶναι*, it depends upon OURSELVES TO BE REASONABLE. See § 139. III. And this observation holds good whether the word before the infinitive be its proper subject, or (that being omitted, see num. 3.) the subject or the object of the preceding verb.

Obs. 6. Whatever case is required before the infinitive by the preceding rules, it continues the same though preceded by *ὥς* or *ὥστε*, or a preposition, because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself or to the whole clause; thus, *οὐδὲ τις τηλικούτος ἔστω παρ' ὑμῖν, ὥστις τοὺς νόμους παρὰ βᾶς μὴ δοῦναι δίκην*, Let NO ONE be so great among you that BREAKING the laws HE can go unpunished; *ἡμάρτανον διὰ τὸ μὴ σοφοὶ εἶναι*, they erred BECAUSE THEY WERE NOT WISE.

## § 176. IV. THE INFINITIVE ABSOLUTE.

**RULE LIX.** The infinitive is often put absolutely with the particles *ὥς*, *ὥστε*, *πρίν*, *ἄχρι*, *μέχρι*, &c. before it; as,

<i>ὥς ἔειπεν ἄνθρωπον,</i>	<i>when the man said.</i>
<i>πρίν ἀποθάνειν τὸ παιδίον,</i>	<i>before the child died.</i>
<i>ὥς μικρόν μεγάλῳ εἰκάσαι,</i>	<i>to compare small with great.</i>

Obs. 1. *Ὡς* with the infinitive is frequently used to limit a proposition in the sense of "as far as;" thus, *ὥς ἐμὲ εὖ μεμνήσθαι*, as far as I recollect distinctly; *ὥς γὰρ μοι δοκεῖν*, as it

seems to me. But ὥς is frequently omitted; hence such expressions as, οὐ πολλῶ λόγῳ εἰπεῖν, in few words; μικροῦ δεῖν, little is wanting, almost; πολλοῦ δεῖν, much is wanting.

*Obs. 2.* The infinitive is often used for the imperative mood, ὄρα, βλέπε, σκοπεῖ, &c. being understood; as, χαίρειν μετὰ χαιρόντων, πλάττειν μετὰ πλαιόντων, REJOICE with them that do rejoice, and WEEP with them that weep. Sometimes, also, for the optative, δός, θέλω, or εὔχομαι, being understood; as, ὦ Ζεῦ ἐκ γένεσθαί μοι Ἀθηναίους τιτᾶσθαι, O Jupiter, MAY IT BE GRANTED to me to punish the Athenians.

*Obs. 3.* The infinitive εἶναι is sometimes absolute and redundant, both with and without the article; viz.

- 1st. After adjectives, adverbs, and prepositions; thus, ἐκὼν εἶναι for ἐκὼν, willing; as, ἐκὼν ἂν εἶναι τοῦτο ποιῆσαιμι, I would willingly do this. So the phrases τὸ σὺμπαν εἶναι, generally; σέ γ' εἶναι, with respect to you; τὸ μὲν τήμερον εἶναι, to-day at least; κατὰ τοῦτο εἶναι, with respect to this; τὸ νῦν εἶναι, now; τὸ ἐπ' ἐκείνους εἶναι, as far as depends on them.
- 2d. After verbs of calling, choosing, making, &c.; as, σοφιστὴν, ονομάζουσι γὰρ τὸν ἄνδρα εἶναι, they call the man a philosopher; οἱ δὲ σύμμαχόν μιν εἰλοντο εἶναι, they chose him as an ally.

## § 177. OF THE PARTICIPLE. § 79.

**RULE LX.** Participles like adjectives agree with their substantives in gender, number, and case.

**RULE LXI.** Participles govern the case of their own verbs; as,

οἱ πολέμιοι τὸ λογίον εἰδότες,	the enemies knowing the oracle.
τούτων ἐμοῦ δεομένου,	I being in want of these things.

The Greek language having a participle in every tense of every voice, uses it much more extensively than the Latin. The principal purposes for which it is employed are the following:



1. A participle is joined with another verb agreeing with its subject in order,

- 1st. Simply to connect an accompanying with the main action in the same subject. Thus used, the participle and verb are to be rendered as two verbs with a conjunction; as, *παρίθωαι τις δεῖξάτω*, *let any one come forward and shew*.
- 2d. To combine the accompanying with the main action as the cause, manner, or means of accomplishing it; in which use it is equivalent to the ablative gerund in Latin. CAUSE; as, *τί ποιήσας κατεγνώθη θάνατον*; FOR HAVING DONE *what (quid faciendo) was he condemned to die?* MEANS; as, *εὐσεργετῶν αὐτοῦς ἐκτησάμην*, *I gained them BY KINDNESS, (benefaciendo)*; *ληϊζόμενοι ζῶσιν*, *they live BY PLUNDER (populando)*. MANNER; as, *φεύγων ἐκφεύγει*, *he escapes BY FLIGHT (fugiendo)*; *τολμήσας εἰσῆλθε*, *he went in BOLDLY (audendo)*. This construction is found also in Latin writers; thus, *Hoc faciens vivam melius*; HOR. *by doing this I shall live better*; as if, *hoc faciendo*, &c.

*Notes.* The participle thus used agrees with the agent in any case; e. g. in the dative; as, *ἀ τοῖς ἀνθρώποις ἔδωκεν οἱ θεοὶ μαθεῖν διαρίναι*, *which the gods have put it in the power of MEN to find out by STUDY*; the accusative; as, *ἀ ἔξισιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι*, *which we may know by counting, by measuring, or by weighing*.

- 3d. To limit a general expression by intimating the action in respect of which the assertion is made; as, *ἀδικεῖτε πόλεμον ἀρχοντας*, *ye do wrong IN BEGINNING the war*.

*Obs. 1.* In this way it is used with verbs that signify any emotion of the mind to show the cause of the emotion; as, *ἡδομαι μὲν σ' εἰσιδών*, *I am rejoiced at SEEING YOU*; *οὐδέ ποτε σοὶ μεταμελήσει εὖ ποιήσαντι*, *you will never repent OF HAVING DONE A KINDNESS*.

2. It is used for the purpose of further describing a person or thing mentioned in a sentence, and may be rendered by the relative and the verb; or for connecting with a statement some relation of *time, cause, or condition*, expressed in English by such words as *when, while, after that*;—*because, since, as*;—*if, although, &c.*;—the relation intended, and of course the proper rendering of the participle, will generally have to be ascertained from the nature of the sentence itself, or from

the connexion in which it stands; thus, ἐπισκεπτόμην τὸν ἑταῖρον νοσοῦντα, may signify according to the context; *I visited my comrade WHO WAS SICK*; or WHEN, or BECAUSE, *he was sick*; δένδρα μὲν τμηθέντα ταχέως φύεται, *trees, THOUGH LOPPED, (WHICH HAVE BEEN LOPPED, AFTER THEY HAVE BEEN LOPPED, WHEN LOPPED) of their branches quickly grow again.*

**Obs. 2.** When the article precedes the participle referring to a word already expressed or easy to be supplied, they may be rendered by the *relative* and the *indicative*; as, ὁ ἐρχόμενος, *he that cometh*, § 134. 8.

**Note.** The participle, with the article before it, is frequently equivalent to a noun designating the doer of the action expressed by the verb; as, οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates.* There is, however, this difference; the participle expresses the doer in a *state of action*, the substantive does not; thus, ὁ δούλος is *a man in the condition of a slave*; ὁ δουλεύων is *one, at the time referred to, performing the part of a slave.*

### *The Participle as the Infinitive.*

**5.** The participle in Greek is often used as the infinitive, and has for its subject, according to the sense, either the subject or the object of the preceding verb, with which it always agrees in gender, number, and case. Hence the following varieties. The participle takes as its subject and agrees:—

- 1st. With the subject of the preceding verb either in the nominative or accusative. **NOM.** as, οὐ παύσομαι γράφων, *I will not cease to write*; οἶδα θνητὸς ὢν, *I know that I am a mortal.* **ACC.** as, λέγουσιν αὐτὸν μέμνησθαι ποιήσαντα, *they say that he remembers having done it, or, that he did it.*
- 2d. With the immediate object of the preceding verb in the accusative; as, σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα, *I plainly perceived that he had infused poison for you.*
- 3d. With the remote object in the genitive or dative. **GEN.** as, ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they fancied themselves to be very wise*; **DAT.** μηδέποτε μετμελήσέ μοι σιγήσαντι, *I never repented of having been silent, or, that I was silent.*
- 4th. When the verb is followed by a reflexive pronoun, the participle may agree either with the pronoun or the nominative to the verb; as, σύννοδα ἐμαυτῷ ἁμαρτάνων or ἁμαρτάνοντι, *I am conscious that I am doing wrong:*

ἐαυτὸν οὐδείς ὁμολογᾷ κακοῦργος ὢν, or, κακοῦργον ὄντα,  
nobody confesses that he himself is wicked.

Obs. 3. The verbs after which the participle is thus used, are  
1st. Verbs of sense ; as, *to see, hear, &c.* 2. Verbs denoting  
any act or feeling of the mind ; as, *to know, perceive, discern,*  
*consider, observe, experience, shew, recollect.* 3. Verbs signi-  
fying *to overlook, to permit, to happen, to persevere, bear, en-*  
*dure, to be pleased or contented with, to cease, and to cause to*  
*cease.*

Also with adjectives signifying clearness, as, *δῆλος εἰ συκο-*  
*φάντων, it is clear that you are a Sycophant.* Sometimes ὅτι  
with the indicative is used ; as, *ἰδοὺς ὅν ὅτι ἠσπάζετο, by its*  
*being manifest that he loved.* § 175. Obs. 4.

Obs. 4. Instead of the participle with the above mentioned  
verbs the infinitive is sometimes used ; but in that case, the idea  
expressed is usually different ; e. g., 1. *αἰσχύνομαι ποιήσας, I*  
*am ashamed to have done it ; αἰσχύνομαι ποιῆσαι, I am ashamed*  
*to do it, and therefore will not.* 2. *ὁ χειμὼν ἤρξατο γενόμενος,*  
*the winter was come on, had actually commenced ; ὁ χειμὼν*  
*ἤρξατο γίγνεσθαι, the winter was beginning to come on, but had*  
*not yet arrived.* 3. *ἤκουσα τὸν Δημοσθένη λέγοντα, I heard*  
*Demosthenes speak ; ἤκουσα τὸν Δημοσθένη λέγειν, I heard,*  
*(i. e. I am told,) that Demosthenes says.* 4. *ἐφαίνετο κλαίων,*  
*he evidently wept ; ἐφαίνετο κλαίειν, he seemed to weep.* 5. With  
verbs to declare, to announce, the participle represents the thing  
announced as a fact, the infinitive, as matter of report, but not  
asserted as a fact. With many verbs, however, it is indiffer-  
ent which construction is used ; as, *ξύμφορόν ἐστι ταῦτα πρα-*  
*θῆναι, or ταῦτα ξύμφορά ἐστι πραχθέντα, it is unfortunate that*  
*these things were done.*

Obs. 5. After verbs of motion the future participle is used to  
point out the *design* or *object* of the motion expressed by the  
verb, and is rendered by the English phrase "*in order to ;*"  
as, *σέ γε διδάξων ὤρμημαι, I have hastened forward IN ORDER*  
*TO TEACH THEE.*

In this construction ὥς is often interposed before the parti-  
ciple ; as *παρεσκευάζοντο ὥς πολεμήσοντες, they prepared to*  
*make war.*

Sometimes the present participle is used in this way ; as,  
*πέμπει μὲ φέροντα, he sent me to carry.* The future participle  
after *ἐρχομαι* is only a circumlocution for the future tense ; as,  
*ἐρχομαι φράσω, for φράσω, I will speak ; ἐρχομαι ἀποθανούμενος*  
*I shall die, or, I am about to die.*

4. Joined with *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελέω*, &c. the participle is used to express the main action or state, and rendered in the indicative, while the verb with which it is joined, expressing a subordinate circumstance, is often rendered as an adverb; thus, *ἔλαθεν ὑπεκφυγών*, *he escaped unperceived*; *τὸν φονέα λανθάνει δόσκων*, *he unconsciously feeds his murderer*; *ἔφθην ἀφελών*, *I took it away just before*; *ἔτυχεν ἀπιών*, *he happened to be going away*; *ἔτυχον παρόντες*, *they were accidentally παρών*, *he is continually present*.

*ἂν* is wanting with adjectives and sometimes with *καλή* (sc. *οὖσα*,) *she happens to be beautiful*. With *ε* rendered *scarcely*, *no sooner*; as, *οὐκ ἔφθησαν πυθόδ.* Sometimes it is followed by the infinitive in- as, *πονηρὸς ἂν φθάσει τελευτήσει πρὶν*, κ. τ. λ., *a wretched man would sooner die than, &c.*

*Obs. 6.* In the same sense these verbs stand sometimes in the participle with other finite verbs; as, *ἀπὸ τείχεος ἄλτο λαθών*, *he sprung unobserved from the wall*; *ἦν περ τυγχάνων πεσχύμην*, *which I happened to promise*.

5. A participle with the verbs *εἶμι*, *γίνομαι*, *ὑπάρχω*, *ἔχω*, and *ἔχω*, is often used as a circumlocution for the verb to which it belongs, and these verbs take the place of auxiliaries; thus, *προβεβηκότες ἦσαν* for *προεβήκεισαν*, *they had gone forward*; *γῆμας ἔχεις* for *ἔγημας*, *you have married*; *θαυμάσας ἔχω* for *τεθαύμακα*, *I have admired*, &c.

*Obs. 7.* Instead of a simple verb signifying "to go away," the verb *οἴχομαι* is frequently joined with a participle; the former to express the idea of departure, the latter to connect with it the idea of the manner, both of which may generally be rendered by a simple verb; thus, *ᾤχετ' ἀποπτάμενος*, *he departed FLYING*, i. e. *he flew away*; *ᾤχετο φεύγων*, *he departed fleeing*, *he escaped*; *ᾤχοντο ἀποθέοντες*, *they ran away*; *οἴχεται θανών*, *he is dead*. Homer uses *βαίρω* in the same manner.

6. The participle in definitions of time is often joined with the adverbs *αὐτίκα*, *εὐθύς*, *μεταξὺ*, *ἅμα*, the last with the dative; as, *ὡς αὐτίκα γενόμενος*, *as soon as he was born*; *μεταξὺ ὀρύσσω*, *during the digging*; *ἅμα τῷ ἔρῳ εὐθύς ἀρχομενῳ*, *on the first commencement of spring*.

7. The participles of some verbs when joined with other verbs appeared to be used in an adverbial sense, or at least to denote a circumstance which in our language is better expressed by an adverb; as, *ἀρχόμενος εἶπον*, *I said in the beginning*,

ἀφ' ἑαυτοῦ ἀπὸ, *especially*; τελευτῶν, *lastly*, διαλειπὼν χρόνον, *after some time*. Φέρων and ἄγων with *ver* / to give, to place, and the like, are redundant; as, φέρων δῶκε, *he gave*;—with verbs of motion φέρων expresses *zeal, quickness, &c.* with their cases they are equivalent to the Latin *cu* *with*. A participle joined to its own verb, or to one of similar signification, appears to be redundant; as, λασιν ἰόντες, *they went*; ἔφη λέγων, *he said*; λέγει φάς, *he says*.

✎ For the dative of the participle with a personal pronoun after the verb ἔστι, see § 148 Obs. 2.

## § 178. THE CASE ABSOLUTE.

**RULE LXII.** A substantive with a participle whose case depends on no other word, is put in the *genitive absolute*; as,

Θεοῦ δίδόντος, οὐδὲν ἰσχύει φόβος, *WHEN GOD GIVES, envy avails nothing*.

*Rem.* The genitive is said to be *absolute* in this construction, because it is neither governed by, nor is dependent on, any word expressed or understood, in the sentence with which it is connected, and might be separated from without affecting its construction. Yet, strictly speaking, it is not *really absolute* in such a sense as to be without government, or that there is no more reason for its being in the genitive than in any other case; for the absolute clause will generally be found to express a *circumstance of time*, and so may come under § 160. Obs. 2; as,

Κύρου βασιλεύοντος, *in the reign of Cyrus, (sc. ἔπ.)*

Θεάγνης σώζεται Θεῶν θελόντων, *Theagnes is safe from THE GODS WILLING IT.*

*Obs. 1.* The participles of εἶμι, γίνομαι, and some others, are frequently omitted; as, ἐμοῦ μόνης, *sc. οὐσης, I being alone*.

*Obs. 2.* The infinitive mood or part of a sentence is used absolutely with the participle as if it were a noun; as, πῶς πνεῖν τοὺς ταύρους, μυθολογηθέντος, *that bulls breathe fire, being circulated as a story*.

*Obs. 3.* The DATIVE ABSOLUTE is used to express the *fixed time*, (see § 160. Obs. 1.); as, περῶντι δὲ τῷ ἐνιαυτῷ, *after the year had elapsed*; and also when the subject of the participle

may be considered as that in *reference to which* the action of the verb takes place.

**Obs. 4.** The NOMINATIVE and ACCUSATIVE are sometimes used *absolutely*. These instances, however, probably arise from an omission of some words, which, being supplied, complete the construction; as, ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, *when they have opened the pores of the body, there is again fire*; i. e. ὡς ἀνοίξαντες ὥσι, &c.; ταῦτα γυνόμενα, *these things being done*; i. e. μετὰ ταῦτα, &c.

**Obs. 5.** The participles of impersonal verbs, and other verbs used impersonally, are put *absolutely* in the nominative or accusative neuter; as, ἔξον, *it being permitted*; δεῖον, *it being necessary*; δοκοῦν, *since it seems proper*; thus, διὰ τι μένεις, ἔξον ἀπύεσθαι, *why dost thou remain, IT BEING IN THY POWER to depart?*

**Obs. 6.** The construction with the participle is often preceded by the particles ὡς ὥστε, ἄτε, οἶα, δὴ, ὅσον, when a *reason* of something done by another is expressed; as, εἰσώπα ὡς πάντας εἰδότες, or πάντων εἰδόντων, *he held his peace BECAUSE ALL KNEW*.

## § 179. CONSTRUCTION OF CONJUNCTIONS.

Conjunctions serve to connect words and sentences together; this connexion is of two kinds:

I. Of the parts of a sentence which are complete of themselves and independent of each other. These are connected by conjunctions, simply *connective* or *disjunctive*, § 125. 1. 2; and the parts thus connected have a similar construction: hence

**RULE LXIII.** Conjunctions couple the same *moods* and *tenses* of verbs, and *cases* of nouns and pronouns; as,

ἦλθον καὶ εἶδον,	<i>they came and saw.</i>
τίμα τὸν πατέρα καὶ τὴν μητέρα,	<i>honour thy father and thy mother.</i>

**Obs. 1.** To this rule there are many exceptions as it respects the tenses of verbs; see an example § 76. **Obs. 3.**

II. But the parts of a compound sentence are often various.

ly related, and have a certain dependence upon each other, the nature of which is indicated by the conjunction employed and the mood of the verb with which it is joined. The general principles of this connexion are expressed in the following rules :

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**RULE LXIV.** Conjunctions which do not imply doubt or contingency, are for the most part joined with *the indicative* mood (§ 170.); as,

οὐκ ἂν προέλεγεν εἰ μὴ ἐπισ- he would not have foretold it  
 τευσας ἀληθεύσειν, UNLESS HE HAD BELIEVED  
 it would prove true.

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**RULE LXV.** Conjunctions which imply doubt or contingency, or which do not regard a thing as actually existing, are for the most part joined with the *subjunctive* and *optative* moods (§ 172.); as,

εἰ τις αἰσολογῇ μοι δοῖη, IF ANY ONE SHOULD GIVE me the  
 choice.

*Obs. 2.* As the meaning of a conjunction varies in different connexions, the same conjunction is often found with different moods. On this subject no very definite or satisfactory rules can be given.

For further remarks on conjunctive and adverbial particles see § 125.

## PART IV.

### PROSODY.

**PROSODY**, in its common acceptation, treats of the quantity of syllables in the construction of verses. In the ancient grammarians *προσῳδία* applies to accents.

#### § 180. QUANTITY OF VOWELS.

1. The vowels *e, o*, are naturally short; as, *λέγμεν*.
2. *η, ω*, are naturally long; as, *ἄητις*.
3. *α, ι, υ*, are doubtful; as, *ἄμυναι*.
4. Diphthongs and contracted syllables are long; as, *ἐπεῖ, ὄφεις*, contr. *ὄφεις*.

#### § 181. POSITION.

##### SPECIAL RULES.

**RULE I.** A short or doubtful vowel, before two consonants or a double letter, is almost always long; as,

*πῶλλας, προῖψεν, ὥτε Ζευς.*

This rule holds good in Epic poetry, except in proper names and in words which could not be used in any other situation in the verse. In dramatic writers observe the following exceptions:

**Exc.** A short or doubtful vowel before a mute and a liquid is common; as, *Παῖρῶλος*, or *Παῖρῶλος*.

**Obs. 1.** A short vowel before a mute and liquid is generally short. But before a middle mute (*θ, γ, δ*), followed by *ρ* in tragedy, is mostly long; and followed by *λ, μ, ν*, is almost always long, both in tragedy and comedy.

**Obs. 2.** A short vowel before two liquids is always long, and sometimes before a single liquid, which in this case should be pronounced as if double; thus, *ελαβε*, pronounced *ελλαβε*.

**Note 1.** A short vowel in the end of a word before *ρ* in the beginning of the word following, is long in the dramatic poets; *ἐπεῖ ῥέπον*.

**Note 2.** We sometimes find a short syllable before two consonants (both mutes), but this is rare and should not be imitated.

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\* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.



## § 182. II. ONE VOWEL BEFORE ANOTHER.

**RULE II.** A vowel before another vowel is short, unless lengthened by poetic license; as, πολυαῖνος.

### EXCEPTIONS.

1. *a* is long in the penult of nouns in -αων, -αρος; as, Μαχάων, Μαχαρος. And sometimes when the genitive ends in ανος; as, Πόσειδαων, Ποσειδάωνος.

———— in feminine proper names in -ας; thus, Θας.

2. *i* is long in the penult of nouns in -ιων, -ιρος, and sometimes -ιωνος; as, Ωπλιων, Ωπλιρος or Ωπλιωνος; except χιων.

———— in the penult of verbs in -ιω; as, ρίω: but the Attic tragic writers have -ιω.

3. *e* is common in the penult of nouns in -ε and -η; as, καλτε and καλλε.

4. *o* is common in the penult of verbs in -ω; as, λοχέω or ιεχέω.

**RULE III.** Long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel; as,

Ἄξω εἰλῶν ὃ δὲ | πῶν πῆχ' ἰλῶσται | ὃν πῶν ἔν' ἰσμάτ.

**Obs. 1.** A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted, § 5. 4.

**Obs. 2.** Two vowels, forming two syllables, frequently in poetry coalesce into one; as, χροεῖρ, Il. 4. 15, where ερ form a short syllable. This frequently takes place though the vowels be in different words; as, ἦ σέε εἰλε, Il. 4. 349. § 189. 2.

## § 183. III. THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

**RULE IV.** A doubtful vowel before a simple consonant is short; as πᾶνος.

### EXCEPTIONS.

1. *a* is long in nouns in -αων, -αων, -αρος; as, πεδοδάμων, δγᾶνωρ, μυσᾶ.

———— in numerals in -οσιος; as, διδκοσιος.

———— in derivatives from verbs in -αω pure and -ρω; thus, ἀν ρος from ἀνιάω; ἰδοσιμος from ἰδομαι; καταρᾶτος from καταρᾶμαι. δεᾶτης and θεᾶμα from θεᾶμαι; περᾶσιμος from περᾶω; πρᾶσι from (εἰπράσκω for) πρᾶω.

2. *i* is long in the penult of nouns in *-ινη, -ιτη, -ιτης, -ιτις*; thus, *δίνη, Αφροδίτη, πολίτης, πολίτις*.  
 — in the penult of verbs in *-ίω, -ιω*; thus, *τρίβω, πίνω*; so *αἰ-σώ, κτείνω, δύνω, &c.*
3. *υ* is long in verbals in *-υμα, -υμος, -υτηρ, -υτος, -υτωρ*; as, *λῆμα, χῆμος, ῥέτωρ*.  
 — in pronouns; as, *ἑμεις*.  
 — in the penult of verbs in *-υνω, -υρω, -υχω, -υμι*; as, *πλυνω, κερω, θροχω, φέμι, ζευγνυμι*.  
 — in adverbs in *-υδον*; as, *θεοτρυδον*.

## § 184. IV. THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

**RULE V.** *α, ι, υ*, in the end of a word are short; as, *μουσᾶ, μελῖ, γλυκῦ*.

### EXCEPTIONS.

1. *A* in the end of a word is long, viz.
  - In nouns in *-εα, -δα, -θα*; as, *θεα, Αηδα, Μαρθα*; exc. *δεαρθα*.
  - In the dual number; as, *προφητα, μουσα*.
  - In polysyllables in *-αια*; as, *Σεληναια*:  
 — in *-εια*, derived from verbs in *εῖω*; as, *δουλεια, βασιλεια*, from *δουλεω, βασιλεω*. But *βασιλεια*, a queen, has the final *α* short.
  - In *-ια*; as, *καλια*, except verbals in *-τρια*; as, *ψαλτρια*; and *δια, μια, πορνια*.
  - In the vocative of nouns in *-ας* of the 1st declension; as, *Αινεια* from *Αινετας*.
  - In feminines from adjectives in *-ος*; as *δμοια, ημετερα*.
  - In nouns in *-ρα* not preceded by a diphthong; as, *ημερα, χηρα*. Except *δυκρα, γεφυρα, Κακφυρα, ολυρα, σκολοπανδρα, σφυρα, ταταγρα*, and compounds of *μετω*; as, *γεωμετρα*.
  - In poetic vocatives; as, *Παλλα* for *Παλλας*.
2. *i* final is long in the names of letters; as, *π*.
3. *υ* final is long in the names of letters; as, *μυ, νυ*.  
 — in verbs in *-υμι*; as, *ερα*.  
 — in *μεταυ* and *γυ*.

**RULE VI.** A doubtful vowel in the final syllable, followed by a simple consonant, is short; as, *μελᾶν, λαμπᾶς*.

### EXCEPTIONS.

1. *-ω* is long in masculines; as, *Τεταω*; and *-αω* when not in composition.

- in accusatives when their nominatives are long; as, *Ἀντιδρῶ* from *Ἀντιδρῶς*.
- in adverbs; as, *δυσ*.
2. *-α* in *κα* and *ψα* is long; in *γα* it is either long or short.
3. *-ε* is long in nouns of the first declension; as, *Ἀντιδρῶς, ποσειδῶς*.  
 ——— in words having *-ωντος* in the genitive; as, *τυφῶς, τυφάωντος*.  
 ——— also in *ἑλῶς, ἑλῶς, κελῶς*.
4. *-ω* is long in nouns in *-ω* which have *-ωνος* in the genitive; as, *ἰαγμῶν, ἰαγμῶντος*.  
 ——— in nouns which have two terminations in the nominative; as, *αἰτῶν* or *αἰτῆς*.  
 ——— also in *ἑλῶν, ἑλῆς*.
5. *-ι* is long in monosyllables; as, *λίς*; but the indefinite *τις* is common.  
 ——— in nouns which have two terminations in the nominative; as, *αἰτῆς, αἰτῶν*.  
 ——— in feminine dissyllables in *-ις, -ιδος, or -ιδος*; as, *κρημῆς, κρημῆδος; ἑρμῆς, ἑρμῆδος*; except *αἰτῆς, ἑρμῆς, χαρῆς*, and a few others.  
 ——— in polysyllables preceded by two short syllables; as, *πλάκιδος*.
6. *-ου* is long in nouns which have *-ωνος* in the genitive; as, *μοσῶν, μοσῶντος*.  
 ——— in nouns which have two terminations in the nominative; as, *φορῶν, or φορῶντος*.  
 ——— in accusatives from *-ος* in the nominative; as, *ἑρῶν* from *ἑρῶς*.  
 ——— in the ultimate of verbs in *-ομι*; as, *ἑρῶ* from *φορῶμι*.  
 ——— in *οῦν, now*; but in *οῦν*, enclitic, it is short.  
*-ω* in the end of a word is always long; as, *μαρῶν*.
7. *-ος* is long in monosyllables; as, *μῶς*.  
 ——— in nouns which have two terminations in the nominative; as, *φορῶν, φορῶντος*.  
 ——— in nominatives which have *-ωντος* or *-ος* pure in the genitive; as, *δακνῶν, δακνῶντος; ὀφθῶν, ὀφθῶντος*.  
 ——— in *κρημῶν, κρημῶντος*; and  
 ——— in the last syllable of verbs in *-ομι*; as, *ἑρῶς*.

## § 185. V. DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

**RULE VII.** The quantity of the nominative remains in the oblique cases; thus, *Τιτῶν, Τιτῶνος; πνημῆς, πνημῆδος*.

### EXCEPTIONS.

1. *-α* in the nominative shortens the increment; as, *μαρῶν, μαρῶντος*.

2. A vowel, long by position, in the nominative shortens the crement in the oblique cases; as, ἀλάξ, ἀλλᾶκος. But nouns in -αξ after a vowel have the crement long; as, νεαξ, νεᾶκος.

Likewise θωραξ, ιεραξ, κνωδαξ, κορδαξ, λαβραξ, οιαξ, ραξ, συρφαξ, φεναξ, with many words in -ιψ, -ιπος, and -ιξ, -ιγος or -ικος; to which add γρηψ, γρηψ, and generally Βεδρυξ, δοιδυξ, ερρυξ, σανδυξ.

3. -ος pure in the genitive, from a long syllable in the nominative, varies the crement; as, ὄπς, ὄπς, or ὄπτος.

4. The dative plural, after a syncope, has the penult short; as, πορρᾶσι, ἀνδρᾶσι.

## § 186. VI. DOUBTFUL VOWELS IN THE INFLECTION OF VERBS.

The doubtful vowels, α, ι, υ, are short in verbs, unless it be otherwise specified in the Rules.

**RULE VIII.** α and υ before -σα in *participles*, and always before -σι in *verbs*, are long; as, τυψᾶσα, δεικνῶσα, τειτυφᾶσι, δεικνῶσι. (§ 6. 18.)

### FUTURE.

**RULE IX.** The first future in -ασω, -ισω, -υσω, from -αω after a vowel, or from -ραω, -ιω, -ιθω, -υω, *lengthen* the penult; as,

ἴαω, εἰᾶω; δρᾶω, δρᾶῖω; τιω, τῖω; βριθω, βρισω; ισχυω, ισχυῖω.

But the first future in -ασω, -ισω, -υσω, from -αζω, -ιζω, -υζω, *shorten* the penult; as,

ἀρπαζω, ἀρπαῖσω; ὀπλιζω, ὀπλιῖσω; πλυζω, πλυῖσω.

**RULE X.** Liquid verbs shorten the penult in the first future; as, κρῖνω, κρῖνῶ.

**RULE XI.** The second future shortens the penult; as, τεμνω, τᾶμω; φαινω, φᾶνω.

### THE OTHER TENSES.

**RULE XII.** The doubtful vowels have the same quantity in the tenses as in their roots; thus,

1 Root. κρῖν—κρῖνω, ἐκρῖνον, κρῖνομαι, ἐκρῖνῃην.

2 Root. κρῖν—κρῖνω, κεκρῖκα, ἐκεκρῖκειν, κρῖνσμαι, κρῖθησμαι, ἐκρῖθην, κεκρῖμαι, ἐκεκρῖμην.

2 Root. ρῖπ—ρῖπω, ἐρῖπον, ρῖπσμαι, ἐρῖπομαι, ρῖπησμαι, ἐρῖπην.

3 Root. ρῖπ—ρῖπω, ἐρῖπησμαι.

**Exc. 1.** Liquid verbs in the first future active and middle, as in R. X.

**Exc. 2.** The initial *i* and *e* in the augmented tenses and moods are long; as, *ἴσονται*, *ἰδέμεν*.

The quantity of a doubtful vowel in the root is ascertained as follows :

**I.** Verbs in *-αω* pure, or in *-ραω -ωω, -ιδω, and -υω*, have the final vowel of the first root *long*, unless followed by a vowel; if followed by a vowel, it comes under R. II. All others are usually short.

**II.** The final syllable of the second root is always *short*, unless made long by position.

**III.** The first root of liquid verbs is shortened in the 1st future, § 97. 1.

#### SPECIAL RULES FOR VERBS IN *μι*.

**RULE XIII.** The proper reduplication is short, unless made long by position; as, *τίθημι*. The improper reduplication is common; as, *ῑημι* or *ῑημι*.

**RULE XIV.** *α*, not before *-σα* or *-σι*, is every where short; as, *ἰστιάμεν*, *ἰστιάτε*.

**RULE XV.** *υ* is long in polysyllables, only in the singular of the *indicative active*; every where else it is short; as, *δεικνύμι*, *δεικνύτω*, *δεικνύμαι*, &c.

In dissyllables it is every where long; as, *δύμι*, *δύτον*, *δύμαι*, &c.

### § 187. VII. DERIVATION AND COMPOSITION.

**RULE XVI.** Derivatives follow the quantity of their primitives; and compounds that of the simple words of which they are composed; as,

*τῆρ*—*αἶμα*, *ομοῖμοι*, *Τίμανω*, &c.

*ἱρ*—*ἱφίγενεια*, *ἱφίλης*, *ἱφίτης*, &c.

*λῆρ*—*Λαομέδον*, *Μενελάος*, &c.

*λῶρ*, *λῶσω*—*Λυσάνδρος*, *λυσικάκος*, &c.

*οἰαῖ*, *οἰᾶκος*—*οἰᾶκοστροφος*, *οἰᾶκονομος*, &c.

*πῆρ*—*πῆρανστις*, *πῆρφορος*, &c.

*οἷς* or *βῖν*—*βῖνηλατω*, *πολλοῖνες*, &c.

**RULE XVII.** *a* privative before two short syllables is frequently long; as, ἀκῆματος.

Also ἐν in composition is sometimes long; as, ἐννημι.

## § 188. VIII. DIALECTS.

### ATTIC.

**RULE XVIII.** The Attics lengthen *a* in the accusative of nouns in -εως; as, βασιλεως, acc. βασιλεᾶ, contrary to Rule V.

Also, ι instead of *a*, *e*, *o*; as, παντὶ for παντα; ἰδὲ for ἰδε.

The Paragoric ι in pronouns (the dative plural excepted) and in adverbs, is long; as, οὐροῖ, νυνί, Dat. pl. τουτοῖσι.

### IONIC.

1. The Comparative in -ων shortens the neuter; the Attics lengthen it, as, καλλίον, I. καλλίον, A.

2. In adjectives of time ι is long; as, ὅπωρτος.

3. In verbs the Ionic *a*, σι not following it, is short; as, ἔδρα for ἦνται.

### DORIC AND ÆOLIC.

1. The Doric *a* is long; the Æolic is short; as, Αινεῖα, D. for Αινειον, ἱπποῖα, Æ. for ἱπποτης, &c.

## § 189. IX. POETIC LICENSE.

1. The last syllable of a verse is common, except in Iambic, Trochaic, Anapaestic, and Greater Ionic.

2. The Σόζευξις unites two syllables into one; as,

Χρυσῶν ἀνα σκηπτρῶ καὶ εἰσσετο παντὰς Ἀχαιοὺς,

Ἡ λαβὼν ἡ οὐκ ἐνοήσεν αἰσάτο δὲ μετὰ θυμῷ,

Ἡ με κελεῖται σχεδὶν περὶ μετὰ λαιτμα θαλάσσης.

3. The *Arsis* makes a short syllable in the end of a word long; as,

Αἰθίοις τε μοι ἐσσι φίλῃ ἐκυρὲ δεινῆς τε,

Ἴππους δ' Ἀυτομέδοντα θοῶς ζευγνύμεν ἀνωγε.

**Note 1.** The *Arsis* means the elevation of the voice, which, in Hexameter verse, is always on the first syllable of a foot.

**Note 2.** A short syllable is sometimes, and but very rarely, lengthened at the end of a foot; thus,

Τῇ δ' ἐνὶ μὲν Γόργω θλοσυρῶπις ἐστέφανωτο.

Besides these deviations from the usual rules of quantity, the Poets,

I. *Lengthened a syllable*, 1. By doubling or inserting a consonant; as, *ἰδδείς* for *ἰδείς*; *ἄρρολις* for *ἄρολις*. 2. By changing a vowel into a diphthong; as, *δένουμαι* for *δεομαι*. 3. By Metathesis; as, *ἐπαρθεῖν* for *ἐπαρθον*.

L. *Shortened a syllable*, By rejecting one vowel of a diphthong; as, *ἔλον* for *εἶλον*.

III. *Increased the number of syllables*, 1. By resolving a diphthong; as, *αἶνῳ* for *αἶνῃ*. 2. By inserting or adding a letter or syllable; as, *αασχερός* for *ασχερός*; *ἡλιος* for *ἥλιος*; *βιημι* for *βιη*.

IV. *Lessened the number of syllables*, 1. By aphæresis, as, *νερθε* for *νερεθε*. 2. By syncope; as, *εγρετο* for *εγυρετο*. 3. By apocope and apostrophe; as, *δω* for *δωμα*; *μυρι'* for *μυρια*.

Other varieties will be learned by practice. Many conjectures have been made with regard to the ancient orthography, and the principles of versification as depending upon it. But the best of them deserve the credit of ingenuity alone; for, as they rest on no unquestionable authority, they are of little or no use.

## § 190. OF FEET.

A foot in metre is composed of two or more syllables strictly regulated by time; and is either simple or compound. Of the simple feet, four are of two, and eight of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:

### *Simple feet of two Syllables.*

Pyrichius	-	υ	θεός.
Spondeus	—	—	τύπτω.
Iambus	υ	—	λίγω.
Trochæus	—	υ	σῶμα.

### *Simple feet of three syllables.*

Tribrachys	υ	υ	πόλεμος.
Molossus	—	—	εὐχολή.
Dactylus	—	υ	μάρτυρος.
Anapæstus	υ	υ	βασιλεὺς.
Bachius	υ	—	ἐπητής.
Antibachius	—	υ	δακνυμι.
Amphibrachys	υ	υ	τίθημι.
Amphumacer	—	υ	δεικνύω.

*Compound feet of four syllables.*

Choriambus	— — — —	σφρασίνη	a trochee and an iambus.
Antispastus	— — — —	ἀμάρτημα	an iambus and a trochee.
Ionic a majore	— — — —	κοσμήτορα	a spondee and a pyrrich.
— a minore	— — — —	πλεονέκτης	a pyrrich and a spondee.
First Pæon	— — — —	ἀστρολόγος	a trochee and a pyrrich.
Second —	— — — —	ἀνάξιος	an iambus and a pyrrich.
Third —	— — — —	ἀνάδημα	a pyrrich and a trochee.
Fourth —	— — — —	θεογένης	————— an iambus.
First Epitrite	— — — —	ἀμαρτωλή	an iambus and a spondee.
Second —	— — — —	ἀνδροφόντης	a trochee and a spondee.
Third —	— — — —	εὐρυσθενής	a spondee and an iambus.
Fourth —	— — — —	λωθητήρα	————— and a trochee.
Proceleusmaticus	— — — —	πολέμιος	two pyrrichs.
Dispondeus	— — — —	συνδουλίσσω	two spondees.
Diambus	— — — —	ἐπιστάτης	two iambs.
Ditrochæus	— — — —	δυστέχημα	two trochees.

## § 191. OF METRE.

*Metre*, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies, not only to an entire verse, but to part of a verse, or to any number of verses. A *metre*, in a *specific sense*, means a combination of two feet (sometimes called a *syzygy*) and sometimes one foot only.

*Note.* The distinction between rhythm and metre is this:—the former refers to the *time* only, in regard to which, two short syllables are equivalent to one long; the latter refers both to the *time* and the *order* of the syllables. The rhythm of an anapæst and dactyl is the same; the metre different. The term rhythm, however, is also understood in a more comprehensive sense, and is applied to the harmonious construction and enunciation of feet and words in connexion; thus, a line has rhythm when it contains *any number* of metres of *equal time*, without regard to their order. Metre requires a *certain number* of metres, and these arranged in a *certain order*. Thus, in this line,

Panditur interea domus omnipotentis Olympi,

there is both rhythm (as it contains six metres of equal value in respect of time) and metre, as these metres are arranged according to the canon for Hexameter heroic verse, which requires a dactyl in the 5th, and a spondee in the 6th place. Change the order thus,

Omnipotentis Olympi panditur interea domus,

and the rhythm remains as perfect as before, but the metre is destroyed; it is no longer a Hexameter heroic line.



## § 192. OF THE DIFFERENT KINDS OF METRE.

1. Metre, in the general sense, is divided into nine species :

- |               |                 |                      |
|---------------|-----------------|----------------------|
| 1. Iambic.    | 4. Dactylic.    | 7. Ionic a majore.   |
| 2. Trochaic.  | 5. Choriambic.  | 8. Ionic a minore.   |
| 3. Anapæstic. | 6. Antispastic. | 9. Pæonic or Cretic. |

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only from which it is named; but others, equal in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called *Polyschematistic* or *anomalous*.

*Note.* The invention or frequent use of any species of metre by a particular poet, or its being used in some particular *civil* or *religious ceremony*, or appropriated to some particular subject or sentiment, has been the occasion of certain kinds of verse receiving other names than those specified above. Thus, we have the *Asclepiadean*, *Glyconian*, *Alcæic*, *Sapphic*, and others; named from the poets, *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the *Prosodiacus* (from *πρόσδος*), so called from being used in the approach to the altars on solemn festivals; and the *Paræmiacus*, a kind of verse much used in the writing of proverbs, (*ῥαπειμαί.*)

In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

2. A verse or metre is farther characterized by the number of metres (in the specific meaning of the term) which it contains, as follows :

A verse containing one Metre	is called <i>Monometer</i>
two Metres	<i>Dimeter.</i>
three Metres	<i>Trimeter.</i>
four Metres	<i>Tetrameter.</i>
five Metres	<i>Pentameter.</i>
six Metres	<i>Hexameter.</i>
seven Metres	<i>Heptameter.</i>

3. A verse may be complete, having precisely the number of metres which the canon requires; or it may be deficient in the last metre; or it may be redundant. To express this, a verse is farther characterized as follows : viz.

1. ACATALECTIC, when complete.
2. { CATALECTIC, if wanting one syllable.  
BRACHYCATALECTIC, if wanting two syllables or one whole foot.

3. HYPERCATALECTIC, when there is one or two syllables at the end more than the verse requires : thus,

χῆ λείων ὀρέκοντας ὦς. Æsch. Lept. Theb.

— — — — —

is denominated "TROCHAIC DIMETER CATALECTIC;" the first term referring

to the *species*, the second to the *number* of metres, and the third to the *apothesis* or *ending*.

*Note.* The two last terms, viz. that designating the number of metres and that which refers to the ending, are sometimes reduced to one; thus, when a verse of a given species consists of two feet and a half, it is called *Penthemimer*; of three and a half, *Hepthemimer*, (five half feet, seven half feet); and when it consists of one metre and a half, it is called *Hemihotius*.

The respective situation of each foot in a verse is called its place (*sedes*). The rules or canons of the different kinds of metre are briefly as follows.

### § 193. I. IAMBIC METRE. SCHEME, § 204. I.

An iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an *iambus* only.

Variation 1. The *iambus* in the *odd* places may be resolved into a *tribrach*; the *spondee* into a *dactyl* or an *anapæst*.

Variation 2. The *iambus* in the *even* places (except the last) may be resolved into a *tribrach*. An *anapæst* is substituted for it in the case of a proper name only.

Observe, however, 1st. that a *dactyl* should be avoided in the *fifth* place; and, 2d. that resolved feet should not concur.

Of this verse there are all varieties of length, *monometers*, *dimeters*, *trimeters* (called also *senarian*, each line having six feet), and *tetrameters*.

### § 194. II. TROCHAIC METRE. SCHEME, § 204. II.

A trochaic verse admits in the *odd* places a *trochee* only; in the *even* places, a *trochee* or a *spondee*.

The *trochee* may in any place be resolved into a *tribrach*, and the *spondee* into a *dactyl* or *anapæst*.

A *dactyl* in the *odd* places occurs only in the case of a proper name.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters*; sometimes of *dimeters*, *catalectic* and *acatalectic* intermixed.

In *tetrameters* the *second metre* should always end a word.

### § 195. III. ANAPÆSTIC METRE. SCHEME, § 204. III.

An anapæstic verse, without any restriction of places, admits either an *anapæst*, *spondee*, or *dactyl*.

**Exc. 1.** The dimeter catalectic, called *paræmiacus*, requires an anapæst in the last place but one; and is incorrect when a *spondee* is found there.

**Exc. 2.** In some instances the *proper* foot is resolved into the *proceleusmatic*.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

A system is chiefly composed of dimeters under the following circumstances:

1. When each foot, or at least each metre, (*syzygy*), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last dimeter catalectic, with an anapæst in the second metre.

In a system this peculiar property is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

A series, therefore, of anapæstic verses, consisting of one or more sentences, is to be constructed as if each sentence was only a single verse.

**Note.** The monometer acatalectic is called an *anapæstic base*. This is sometimes dispensed with in a system; in the *paræmiacus*, rarely.

To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleusmatic*, consisting of feet isochronal to an anapæst, and, for the most part, ending with it.

## § 196. IV. DACTYLIC METRE. SCHEME, § 204. IV.

A DACTYLIC verse is composed solely of *dactyls* and *spondees*. In this species one foot constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth* place and a spondee in the *sixth*.

Sometimes in a solemn, majestic, or mournful description, a spondee takes the place of the dactyl in the *fifth* foot; from which circumstance such lines are called *spondaic*.

THE ELEGIAC PENTAMETER consists of five feet. The first and second may be either a dactyl or a spondee at pleasure; the third must always be a spondee; the fourth and fifth anapæsts.

Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:

1. The lengthening of a short final syllable in certain cases, viz. at the

cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

That irregular sort of dactyls which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

A second sort of dactyls, called by the same author *Logædics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

## § 197. V. CHORIAMBIC METRE. SCHEME, § 204. V.

The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

The iambic syzygy (two iambic feet) is sometimes found at the beginning and, in long verses, in other places; but this happens less frequently.

If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bacchius*.

## § 198. VI. ANTISPASTIC METRE. SCHEME, § 204. VI.

An antispastic verse, in its most usual and correct form, is constructed as follows:

In the *first* place, beside the proper foot, is admitted any foot of four syllables ending like an antispastus in the two last syllables; i. e. either

— — — — —, — — — — —, — — — — —, or — — — — —.

In the *intermediate* places only an *antispastus*.

In the *last*, an iambic syzygy, complete or catalectic, or an incomplete antispastus.

There is scarce any limit to the varieties in this species.

The following are the most usual:

1. In short verses, the proper foot frequently vanishes, and the verse consists of one of the above-mentioned feet and an iambic syzygy.

2. All the epitrites, except the second, are occasionally substituted in the several places in the verse, particularly the fourth epitrite in the second.

3. If an antispastus begins the verse, and three syllables remain, whatever those syllables are, the verse is antispastic; because they may be con-

sidered as a portion of some of the admissible feet, or of some of them resolved.

4. In long verses, an iambic syzygy sometimes occurs in the *second* place, and then the third place admits the same varieties as the *first*.

An antispastus, with an additional syllable, is called *Dochmiac*.

An antispastus, followed by an iambic syzygy, is called *Glyconian*.

Two antispasti, with an iambic syzygy, is called *Asclepiadean*.

Antispastic dim. catalectic, is called *Pherecratian*.

## § 199. VII. IONIC METRE A MAJORE. SCHEME, § 204. VII.

An Ionic verse admits a *trochaic syzygy* promiscuously with its *proper foot*. The verse never ends with the proper foot complete, but either with the trochaic syzygy or the proper foot *incomplete*. The varieties of this metre are numerous, among which observe the following:

*Var. 1.* The *second pæon* is sometimes found in the *first* place. And

*Var. 2.* A molossus (— — —) in an *even* intermediate place with a trochaic syzygy following.

*Var. 3.* The *second pæon* is occasionally joined to a *second* or *third* epitrite, so that the two feet together are equal in time to two Ionic feet. This is called an *Anaklæsis*; the defect in time of the preceding foot being, in this case, supplied by the redundant time of the subsequent; and the verse so disposed is called *Anaklæsticus*.

*Var. 4.* Resolutions of the long syllable into two short ones are allowed in all possible varieties.

If the three remaining pæons, or the second pæon in any place but the first, without an *Anaklæsis*:—Or,

If an iambic syzygy or third epitrite—a choriambus, or any of the discordant feet of four syllables, be found in the same verse with an Ionic foot, the verse is then termed *Epi-ionic*.

## § 200. VIII. IONIC METRE A MINORE. SCHEME § 204. VIII.

An Ionic verse a minore is often entirely composed of its own proper feet. It admits, however, an iambic syzygy promiscuously, and begins sometimes with the *third pæon* followed by one of the epitrites for an *Anaklæsis*.

A molossus sometimes occurs in the beginning of the verse, and also in the odd places with an iambic syzygy preceding.

In the intermediate places a second or third pæon is prefixed to a second *epitrite*; and this construction is called *Ανακλασις* as before.

Resolutions of the long syllables are allowed in this, as in the other *Ionic metre*.

An Epionic verse *a minore* is constituted by intermixing with the Ionic foot a *double trochee*, second *epitrite*, or pæon without an *Ανακλασις*.

#### PROSODIAC VERSE.

When a choriambus precedes or follows an Ionic foot of *either kind*, the name Epionic is suppressed, and the verse called Prosodiacus. And, in general,

This name is applied to a verse consisting of an alternate mixture of choriambic and Ionic feet, or of their respective representatives.

N. B. The two species of Ionic are not to be intermixed in the same verse.

### § 201. IX. PÆONIC METRE. SCHEME, § 204. IX.

A pæonic verse requires all the admissible feet to have the same rhythm with its proper foot; *i. e.* to consist of *five times*, or be equal to five short syllables.

The first and fourth pæon are mostly used, but not in the same verse.

The construction of this verse is most perfect when each metre ends with the several words of the verse as was before remarked of the *anapæstic metre*.

To this head may be referred those verses which are called by some authors *Bacchiac* and *Cretic* verses.

### § 202. OF THE CÆSURAL PAUSE.

Besides the division of the verse into metres and feet, there is another division, into two parts only, owing to the natural intermission of the voice in reading it, and relevant to the rhythmical effect. This is called the *PAUSE*, which necessarily ends with a word; and its distance from the beginning is generally, though not invariably, determined by the length of the verse.

Heroic verses and trimeter iambs are esteemed most harmonious when the pause falls upon the *first syllable of the third foot*. This is the *penthemimeral cæsuræ*. When it falls upon the first syllable of the fourth, it is called the *hepthemimeral*. In iambic and trochaic tetrameters its place is *at the end of the second metre*. These rules are more observed by the Roman than by the Greek poets. In anapæstic verse and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed)

end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the Ionic & minor.

## § 203. COMPOUND METRES.

Besides the preceding nine species of metre, the compositions and modifications of these are very numerous. Of these observe the following :

1. A long syllable is sometimes inserted between the parts of a verse consisting of similar metres.

2. In some species the portions of an admissible foot of four syllables are separated by the intermediate metres.

3. It happens not unfrequently that two species, totally *dissimilar*, are united in the same verse ; which is then denominated *ASTHARTETES* ;

1. Dactyl Tetram. + Troch. Hemihol.
2. Iambic Penth. + Troch. Hemihol.
3. Dactyl. Dim. + Troch. Monom. or Logædic.
4. Iambic syzygy + Troch. Syzygy, and vice versa.

This last is called *PEAIODICUS*.

4. When a verse is so irregular as to contain in it some glaring violation of the preceding rules, it is called *POLYSCHEMATISTIC* or *anomalous* ; thus,

To this title may be referred,

1. A verse otherwise iambic, having a spondee in the second or fourth place.
2. An iambus in a trochaic verse, &c., &c.

These rules are exemplified in the following tables.

## § 204. METRICAL TABLES.

The following table exhibits a scheme of the different feet allowed in each kind of Metre ; and the place which they occupy. If a line has the exact number of feet in the scheme, it is called *Acatalectic*, (A. C.), if it want a syllable, it is *Catalectic* ; (C.) ; if it want two syllables or a foot, it is *Brachycatalectic* ; (B. C.) ; if it have one or two syllables more than the scheme, it is *Hypercatalectic* ; (H. C.) ; § 192. 3. In *Iambic*, *Trochaic*, and *Anapaestic* verse, each metre consists of two feet and is followed in the table by a double line. In all the other kinds of verse, each foot is a metre P. N. is an abbreviation for Proper Name.

## I. IAMBIC METRE. § 193.

*Monometer Base.*

1.	2.
—	—
—	—
—	—
—	—
—	—

*Dimeter Acatalectic.*

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

*Trimeter Acatalectic.*

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

P. N.

## II. TROCHAIC METRE. § 194.

*Explanation of the Scheme.*

In this verse each metre is alike. If from the trimeter scheme exhibited below, the first and second metre be taken away, the remainder is a scheme of the **MONOMETER**, which is always hypercatalectic or acatalectic. If the first is taken away, the remainder will be a scheme of the *dimeter*; and if a metre be prefixed, it will be a scheme of the *tetrameter*, which is always catalectic.

*Trimeter Acatalectic.*

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

## III. ANAPÆSTIC METRE. § 195.

*Explanation of the Scheme.*

This scheme is dimeter. The removal of the *first* metre leaves it **MONOMETER** (which is called an anapæstic base); by prefixing *one* metre, it becomes **TRIMETER**; and by prefixing *two* it becomes **TETRAMETER**, which is always catalectic. A catalectic dimeter is also called *Paramiac*,



*Dimeter Acatalectic.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

*Paræmiac or Dim. Cat.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

## IV. DACTYLIC METRE. § 196.

*Dimeter.*

1.	2.
— — —	— — —
— — —	— — —
— — —	— — —
— — —	— — —
— — —	— — —

A. C.

H. C.

Adonic.

*Trimeter.*

1.	2.	3.
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —

A.C.

H.C.

*Tetrameter.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

ÆOLIC.

*Pentameter.*

1.	2.	3.	4.	5.
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —

A. C.

ÆOLIC.

ELEGIAC.

*Hexameter.*

1.	2.	3.	4.	5.	6.
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —

pure.

} impure.

HERDIO

*Logaædics.*

— — —	— — —	— — —	— — —	— — —	— — —	called also CHORIAMBIC Dim. Cat.
— — —	— — —	— — —	— — —	— — —	— — —	ALCAIC, (the most common.)
— — —	— — —	— — —	— — —	— — —	— — —	} Logaædics only.
— — —	— — —	— — —	— — —	— — —	— — —	

V. CHORIAMBIC METRE. § 197.

*Trimeter.*

M.	I.	II.	III.	
— — —	— — —	— — —	— — —	Cat.
— — —	— — —	— — —	— — —	pure A. C. seldom occurs.
— — —	— — —	— — —	— — —	} impure do. in which also other feet are intermixed, as the Pæons and Epitrites.
— — —	— — —	— — —	— — —	

MONOMETER is the same as Dact. Dim. DIMETER removes the *first* Metre. TETRAMETER prefixes a Metre, and is always Catalectic.

VI. ANTISPASTIC METRE. § 198.

*An Antispastic metre*

Iambus. Trochee.

pure	{	— —	— —	In the varieties of this verse any of the simple feet under the Iambus may precede any of those under the Trochee. DIMETERS, TRIMETERS, and TETRAMETERS, are formed as directed § 198, and are Cat. A. C. and H. C.
	{	— —	— —	
	{	— —	— —	
	{	— —	— —	
	{	— —	— —	
		— —	— —	The Dochmiac <i>dimeter</i> and <i>trimeter</i> is formed by repeating the Doch. mon. The Doch. also sometimes precedes, and sometimes follows, the Antispastus.
		— —	— —	
		— —	— —	

*Antispastic Varieties.*

Metres	I.	II.	
{	— —	— — —	Cat. is called Pheroocratic.
{	— —	— — —	
{	— —	— — —	A. C. is called Glyconic.
{	— —	— — —	
{	— —	— — —	H. C. is called Sapphic.
{	— —	— — —	
Any form of an Antispastic metre. }	— — —	— — —	A. C. is called Glyconic Polyschematiatic.



## § 205. SCANNING.

To those who are accustomed to the scanning of the Latin poets, the ordinary hexameter and regular systems of the Greek poets will present no difficulty. After a little exercise in these, the best praxis is furnished by the Choruses in the Dramatic writers, and the odes of Pindar; as almost every line furnishes a different kind of verse, and the student is compelled to make himself thoroughly acquainted both with the rules of quantity and of metre in order to discover it.

In scanning, for example, the Proodus in the Medea of Euripides, beginning at the 131st line, after ascertaining the quantity of each syllable, and comparing the whole line with the preceding tables, they will be as follows:

131	Anapæstic	Dim.	Ac.
132	Dactylic	Trim.	do.
133	Anapæstic	Dim.	do.
134	Dactylic	Trim.	H. C.
135	Pæonic	Dim.	Ac.
136	Antispastic	Dim.	Ac.
137	Dactylic	Dim.	Ac. pure.
138	Antispastic	Dim.	Ac.

Proceeding in the same way with the second Olympic ode of Pindar, it will be as follows:

1. Periodicus, or circulating dimeter.
2. Ionic Dimeter Catalectic.
3. Pæonic Dimeter Hypercatalectic.
4. Choriambic Dimeter Catalectic.
5. Iambic Dimeter Brachycatalectic.
6. Dochmiac—and so on of the others.

*Note.* In the choruses of the dramatic writers, and the odes of Pindar, each line of the *antistrophe* is the same kind of verse, and often, though not always, the same order of syllables with the corresponding line of the preceding *strophe*.

## § 206. ACCENTS.

In the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked in the Greek language. The elevation of voice does not lengthen the time of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. These can be of no use to us now, as far as regards the pronunciation of the

language, however useful in this respect they may have been to those by whom it was spoken. Still, however, the study of these is useful in two respects; they serve to distinguish between words which are spelled alike but have different significations. This difference was doubtless marked in the language as originally spoken by a different *intonation*, which, by the different marks called accents, it was intended to convey to the eye. Thus, in English, the words *des'ert*, and *desert'*, though spelled with the same letters, differ both in sound and meaning; and this is marked by the accent. So in Greek, *ὄμως* and *ὀμῶς*, spelled with the same letters, differ in meaning; and the difference of the accent would doubtless lead the Greek to express this by a difference of *tone* which is now lost. Scapula has given a list of more than four hundred words which are thus distinguished. The accents also indicate, in many cases, the quantity of one or more syllables of a word.

The accents in form are three: the acute (´), grave (`), and circumflex (˘). Strictly speaking, however, there is in reality but *one* accent, the *acute*, which is placed over a vowel to mark the emphatic syllable. When the accent is marked on a diphthong, it is placed over the subjunctive vowel; as, βασιλεύς.

The accent is placed over one of the *last three* syllables only, and words are denominated accordingly

*Oxytons*, when accented on the final syllable; as, θεός.

*Paroxytons*, when accented on the penult; as, ἀνθρώπου.

*Proparoxytons*, when accented on the antepenult; as, ἀνθρώπος.

The two last kinds are called *barytons*, because the final syllable is not accented; for every syllable that is not accented, is called *grave* (βαρὺς); but the grave accent is never marked, as such, upon a syllable.

In the structure of a sentence, when any oxyton is followed by another word in *continued* discourse, the grave is used instead of the acute; as, θεὸς ἡμῶν: but the word is still considered an *oxyton*.

When two syllables, the first of which is accented, are contracted into one, the circumflex is used to denote that an acute or accented syllable, and a grave or unaccented, are united; as, φιλέω, as if, φιλέω. φιλῶ; φιλέοιμι, φιλοῖμι. Hence, if there be no accent on the first of the syllables to be contracted, there will be no circumflex on the contraction; thus, φιλοσοφῆν, φιλοσοφῆν. But ὦ contr. for ὅα in the acc. sing. of nouns in ὦ have not the circumflex.

It is evident, also, that as the accent must be upon one of the last three syllables, the circumflex must be upon one of the last two; and words are denominated accordingly,

*Perispomenons*, when the last syllable is circumflexed; as, φιλέω for φιλέω.

*Properispomenons*, when the penult is circumflexed; as, φιλοῦμεν for φιλέομεν.

N. B. Of many words, both the uncontracted and contracted forms are in use; but of others, the contracted form only remains, and we must conjecture from analogy what the uncontracted was; as, ἔαρχον, ἤρχον; ἔον, οὖν. This reasoning from analogy, however, proceeds on the assumption that all syllables having the circumflex were originally two, now united by contraction. Whether this was so or not, cannot be satisfactorily ascertained; nor, if it could, would the knowledge be of much value, as the rules for the accentuation of words would still continue the same.

## § 207. PLACE OF THE ACCENT IN THE NOMINATIVE, &c.

No rule can be given for ascertaining the proper place of the accent in the nominative of nouns and adjectives; this is best learned from practice and the use of a good Lexicon. The following observations, however, may be of use:

1. The articles, pronouns, and prepositions, have the place of the accent marked in their inflexion in the grammar.

2. In verbs, it is thrown as far back as possible, except εἰμι and φημι.

3. The following have the acute accent on the last syllable, and are therefore *oxytons*: viz.

1. All monosyllables which are not contracted; as, χεῖρ, ὄς. When they have suffered contraction, they take the circumflex; as, γῆ, (γέα), φῶς, (φάος). So also αἶ, νῦν, οὖν, ὅς, δρῦς, μῦς, ναῦς, οὖς, παῖς, πῦρ, most or all of which are contractions.

2. All nouns in -εως; as, βασιλεύς.

3. All verbals in -τηρ; as, χαρακτηρ.

4. Verbals in -της; as, μαθητής; but those from verbs in -μι, on the penult; as, θέτης.

5. Verbals in -μη and -μος, (from the perfect passive); as, γραμμή, σπασμός.

6. Verbals in *-τος*, from the 3d singular perfect passive; as, *ταιητός*; except some compounds; as, *ἀποδεικτός*.

7. Verbals in *-η* and *-α* from the 2 perf. active; as, *στολή*, *διαφορά*.

8. Diminutives, patronymics, and other derivative nouns in *-ις*; as, *περαμῖς*, *βασιλῖς*.

9. Compounds of *ποιέω*, *ἄγω*, *φέρω*, *οἶκος*, *ἔργον*; as, *παιδαγωγός*, *διαφορά*, *πυλουργός*, *ὀμβριμοεργός*, (but *παρά* and *περί* throw back the accent; as, *περίεργος*.)

10. Adjectives in *-ης* not contracted; as, *ἀληθής*.

11. Compound adjectives in *-ης*; as, *εὐφυής*; except compounds of *ἦθος* and *ἀρκέω*; as, *κακοήθης*, *ποδάρκης*.

12. Adjectives in *-υς*, *-σια*, *-υ*; as, *ἡδύς*, *ἡδεῖα*, *ἡδύ*.

13. Adjectives in *-ρος*; as, *αἰσχρός*.

14. Adjectives in *-ικος*, from verbals in *-τος*; as, *ποιητικός* from *ποιητός*.

15. The adverbial terminations *-ι* and *-δόν*; as, *ἀθροῖ*, *ὁμοθυμαδόν*.

#### *Accent on the Penult.*

4. The following have the accent on the penult:

1. Diminutives in *-ισκος*, *-ιλος*, *-ιων*; as, *νσαντισκος*, *παιδισκη*, *ναντιλος*, *μαφριων*.

2. Nouns in *-σιον*, denoting a place; as, *Λυκεῖον*.

3. Nouns in *-υνη*; as, *δικαιοσύνη*.

4. Nouns in *-ια*, if derived from Adjectives in *-ος*; as, *φιλία*. If derived from substantives, the accent varies; as, *στρατιά* from *στρατός*.

5. Nouns in *-σια* derived from verbs in *-εω*; as, *βασίλεια* from *βασιλεύω*.

6. Almost all nouns denoting national relation; as, *Ῥωμαῖος*.

7. Verbals in *-τωρ*; as, *ρήτωρ*, *κτῆτωρ*.

8. Adjectives in *εἰς* *-εῖσσα* *-εν*; as, *χαρίεις*.

9. Adjectives in *-ωδης*; as, *λιθώδης*.

10. Verbal adjectives in *-εος*; as, *γραπτός*.

11. Comparatives in *-ιων*; as, *βελτίων*.

12. Adverbs of quantity in *-ακις*; as, *τρισάκις*, *πολλάκις*.

13. Adverbs in *-δην*; as, *συλλήβδην*.

*Composition.*

5. *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, αὐτόφι, οὐρανόθεν. In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of particles, α, ἐν, δυσ, δι, ὁμο, ἀρι, ἀντί, περί, παρά, ὑπό, &c.; as, ἄπιστος from πιστός, διψυχος from ψυχή.

2. Words compounded of two adjectives; as, φιλόσοφος; of two substantives; as, ναύκληρος; of adjectives and substantives; as, φιλόστοργος.

## § 208. GENERAL RULES.

## I.

If the final syllable is long, the penult has the acute accent; thus, ἀνθρώπου, δούσα, (dual,) ὄψεως, Πηλεΐάδεω, τύπτω, τυπτήσθω.

*Obs.* The Attic terminations -ων and -εως, in the 2d and 3d declensions, and the Ionic -ω in the *first*, are considered as forming one syllable; as, ἀνώγεω, πόλεω.

## II.

If the final syllable be short, then

1. *In dissyllables* the penult, if short, has the acute accent; as, τύπτε; if long, with the final syllable short, the circumflex; as, χεῖρα, δοῦσα, (sing.)

2. *In polysyllables* the antepenult has the acute; thus, ἀνθρώπος, ἀνθρώποι, τύπτομεν, τύπτομαι.

*Obs.* 1. The diphthongs οι and αι final, and syllables long by position only, are considered short in accentuation; thus, αὐλάξ, ἀλλάκος.

*Obs.* 2. These rules apply to the *inflexions* of nouns, and to all the parts of verbs except as in the following,

## § 209. SPECIAL RULES.

## I. IN THE DECLENSION OF NOUNS.

1. *The first declension* has the circumflex on the ultimate of the genitive plural; thus, μουσῶν, from μουσα.



**Exc.** The feminine of baryton adjectives in *-ος* follows the first general rule; *ἀγίων* from *ἅγιος*, (not *ἀγιῶν*;) *ξένων*, from *ξένος*; also, *χρήσιων*, *χλούνων*, *ἐτησιων*.

2. Oxytons of the *first* and *second declensions*, circumflex the last syllable in the genitive and dative; thus, *τιμῇ*, *τιμῆς*, *τιμῇ*, *τιμῇν*, *τιμῶν*; *καλός*, *καλοῦ*; *καλολ*, *καλοῖς*.

3. In the *third declension* the acute accent on the last syllable of the nominative is transferred to the penult in the oblique cases; thus, *σωτήρ*, *σωτήρος*, *σωτήρων*, (R. I.;) *πατήρ*, *πατέρος*; *τριάς*, *τριάδος*.

**Exc. 1.** The final syllable of vocatives in *-ου* and *-οι* change the acute into the circumflex; as, *βασιλεῦς*, *βασιλεῦ*; *πλωθᾶ*, *πλωθεῖ*.

**Exc. 2.** *Μήτηρ* and *θυγάτηρ*, though barytons, accent the penult; as, *μητέρος*.

**Exc. 3.** *Genitives* and *datives* of two syllables, have the circumflex on the final syllable long, and the acute on the final syllable short; as, *μηνός*, *μηνι*, *μηνοῖν*, *μηνῶν*, *μηνι*, *δυῶν*, *δυσι*. But *τίς* and participles follow the general rule; as, *τίνων*, *θέντος*, *οὔσι*; also, *δάδων*, *δμῶων*, *θῶων*, *κράτων*, *παιδων*, *τρώων*, *δντων*, *φῶτων*, (*of lights*), *πάντων*, *πᾶσι*.

Also syncopated nouns and *γυνή*, except the dat. pl.; as, *πατρός*, *πατρῶν*, *πατρώσι*; *γυναικός*.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus. *ἀνὴρ*, *ἀνέρος*; *ἄνερ*; *εὐδαίμων*, *εὐδαίμονος*, *εὐδαιμον*. Except when the penult is long not by position; as, *Μαχάον*, *Σαρπηδον*.

## II. IN VERBS.

1. Monosyllables, being long, are circumflexed; as, *ᾧ*, *εἰς*, *ὧς*, *ῥῇ* for *ἔδη*.

2. A long syllable after the characteristic is circumflexed,

1st. *In the active and middle voices*, in the first future of liquid verbs; and in the second future of all verbs.

2d. *In the passive voice*, in the subjunctive of the aorists, and in the subjunctive of the present of verbs in *μι*; thus, *σπερῶ*, *σπερεῖς*, *σπερεῖν*, *σπερῶν*, *σπεροῦμαι*—*τυπῶ*, *τυποῦμεν*, *τυποῖμι*, *τυποῦμαι*—*τυφθῶ*—*τυπῆς*—*τιθῶ*—*τιθῶμαι*.

**Exc.** Except when the last syllable ends in *-ην*; as, *τυποῖτην*, (see 1st gen. rule).

3. The third person of the optative in *-οι* and *-αι* has the acute accent on the penult; as, *τετύφοι, ἀρέσαι*.

Except in the futures mentioned rule 2d.

4. The imperatives *ἔλθέ, εἰπέ, εὖρε, ἰδέ, λαβέ*, have the acute accent on the final syllable.

But the imperative circumflexes the last syllable in the 2d pers. sing. in the 2d aorist middle; thus, *τυποῦ*. Except *γέ-νου, τράπου, ἐνέγκου*.

5. The infinitive of the second aorist active circumflexes the final syllable; thus, *τυπεῖν*, viz. as if contracted from *τυπέμεναι, τυπέμεν, τυπέεν, τυπεῖν*.

The infinitive of the first aorist active—of the second aorist middle—of both aorists passive—of all the perfects—and of the active voice of verbs in *-μι*, have the accent on the penult; viz. the circumflex on the long penult, and the acute on the short; thus, *χρῖναι, ἔλσαι, ἀκούσαι—τυπέσθαι—τυφθῆναι, τυπῆναι—τετυφέναι, τετυπέναι, τετύφθαι, πεφιλήσθαι—ἰστάναι*.

6. The participles of the second aorist active, of the present active of verbs in *-μι*, and all ending in *-ως* or *-εις*, have the acute accent on the final syllable; thus, *τυπών, ἰστάς, διδούς, τετυφώς, τυφθείς*.

The participles of the perfect passive have the acute accent on the penult; as, *τετυμμένος*.

Except when abbreviated; as, *δέγμενος* for *δεδεγμένος*.

7. *Εἰμι* I am, and *φημι*, I say, have the acute accent on the final syllable of the indicative, (except the 2d sing.); thus, *ἐσ-τι, φασί*.

*Obs.* When *ἔστι* is emphatical, or forms the copula between the subject and its predicate, it throws back the accent; thus, *ἄνθρωπος ἔστι ζῷον, man is an animal; ἔστι ἄνθρωπος τί δ' ἔστι*. This is commonly though improperly, classed under enclitics.

## § 210. IN CONSTRUCTION.

1. Words accented on the last syllable, when that is lost by apostrophe, throw the accent back; as, *δεινὰ—δελν' ἔπη*.

*Exc. 1.* *ἀλλά* and the prepositions are excepted, which lose their accent.

*Exc. 2.* Prepositions placed after their cases (*ἀνὰ* and *διὰ* excepted) throw back the accent; thus, *περὶ—ψυχῆς πέρι*.

## § 211. PROCLITICS OR ATONICS.

The following ten words, when written by themselves or before another word, have no accent, but seem to rest upon and form, as it were, part of the word following; viz. the articles, *ὁ, ἡ, οἱ, αἱ*; the prepositions *ἐν, εἰς, (ἐς), ἐκ, ἐξ*; the conjunctions *εἰ, ὥς*; and the negative adverb *οὐ*, (*οὐκ, οὐχ*.)

But these words have the accent when it is thrown back on them from an enclitic following; as, *εἴγε*; in the end of a sentence; as, *πῶς γὰρ οὐ, why not?* after the word on which they rest: as, *θεὸς ὥς, like a god*; *κακῶν ἐξ, in consequence of evils*. Also the article, used as a personal pronoun, often has the accent; as, *ὁ γὰρ ἦλθε*.

## § 212. ENCLITICS.

ENCLITICS (from *ἐγκλίνω*) are so denominated, because, like the Latin *que*, they *lean* or *rest* their accent upon the preceding word as forming a part of it, and have no emphasis on themselves. They are

1. *Μεῖ, μεῖ, μοι, με, —σεῖ, σεῖ, σοι, σέ, —οῦ, οῦ, ἐ, —μιν, νιν, σφιν, —σφαι, σφί, σφίαι, σφίαι, σφίων, and the indefinite τις, in all cases and dialects.*

2. *Εἰμι* and *φημι* in the indicative present, except in the 2d person sing.

3. *Πῃ, ποῦ, πῶ, πῶς, ποθί, ποῖ, not interrogative.*

4. *Γι, τί, τί, κιν, νὺν, πῶρ, ῥά, τοι.*

### RULES.

I. Enclitics throw back their accent on the last syllable of the preceding word when its antepenult has the acute accent, or its penult, the circumflex, as, *ἐνθροῦνός ἐστι—ἦλθέ μοι, σωμά μου, οὐ γι.*

*Note.* In this case the acute accent is always used, though the enclitic may have a circumflex.

*Note 2.* When the preceding word ends in a double consonant, and will not easily coalesce with the enclitic following, the accent remains unchanged; as, *δμηλιξ μοῖ.*

II. Monosyllabic enclitics lose their accent when the preceding word has any accent on the final syllable, or the acute on the penult; as, *ἀγαπῆς με, δούρ τις, ῥέπτω σε.*

Dissyllabic enclitics lose their accent when the preceding word has an acute, or a circumflex (in this instance regarded as an acute) on the final syllable; as, *καλός ἐστιν, καλὸς τινος*, for *καλός ἐστιν, καλὸς τι-ός*. But they retain their accent when the penult has the acute; as, *λόγος τινός, λόγος ἐστίν.*

*Obs.* The principle of these rules is, that two successive syllables in the same word cannot be accented, and that a circumflected syllable is equivalent to one accented, followed by another unaccented.

III. If several enclitics follow each other, the *last* only is without the accent, the accent of each being thrown back on the word which precedes it; as, *εἰ—εἰ τίς τίνα φησὶ μοι.*

IV. The enclitic pronouns retain their accent after prepositions, and after *ἐντα* and *ἤ*; as, *διδ σέ.*

V. All the enclitics retain their accent when they are *emphatic*, and when they begin a clause.

V. 'Εστὶ accents its first syllable when it *begins a sentence* or is *emphatical*, or follows *ἀλλ*, *εἰ, οὐκ, ὥς* or *τοῦτ*; as, *οὐκ ἐστὶ.*

## APPENDIX.

## § 213. THE TERMINATIONS OF THE VERB.

[The following contains a more extended view of the terminations of the verb than is presented § 91.]

The terminations are added immediately to the *Tense-root*, and consist of two parts: 1st, the *vowel* or *diphthong* which indicates the mood, and hence denominated the *mood-vowel*; and 2d, the *final letters* or *personal-endings*, which indicate the *number* and *person*.

## § 214. I. OF THE MOOD-VOWELS.

The mood-vowels of the indicative are either *short* or *doubtful*. (Except in the plup. active);—of the subjunctive always *long*;—of the optative always a *diphthong*. More particularly,

## 1. MOOD VOWELS IN THE ACTIVE VOICE.

1. In the *Indicative*, the mood-vowels in the pres. imperf. fut. and 2 aor. are, in the singular *o*, *ε*, *ε*—in the dual *ε*, *ε*, in plur. *o*, *ε*, *o*.—In the 1 aor. and 1 and 2 perf. *α*, (except in the 3d sing. *ε*) and in the 1 and 2 pluperf. *εα*.

2. In the *Subjunctive* the mood-vowels in all the tenses are *ο* in the first pers. sing. and in the first and third person pl.; and *η* in all the rest.

3. In the *Optative*, the mood-vowels are *οι*,—in the 1 aor. *αι*.

4. In the *Imperative*, the mood-vowels are *ε*. But in the 1 aor. 2d sing. *ο*,—in the other persons, and numbers *α*.

5. In the *Infinitive*, the mood-vowel is *ε*:—in the 1 aor. *αι*.

6. In the *Participles* the vowels are *ο*:—1 aor. *α*.

## 2. MOOD-VOWELS IN THE MIDDLE AND PASSIVE.

In the middle and the passive voice, the mood-vowels are the same as in the corresponding moods and tenses in the active voice: Except as follows.—

*Exc. 1.* The first person dual—wanting in the active voice—has the same mood-vowels as the plural, in all the moods in the middle and passive.

*Exc. 2.* The indicative and imperative of the 1 aor. mid. have the mood-vowel *α* throughout.

*Note.* The mood-vowels in each person and number, as also in the infinitive and participles, will be distinctly seen in the following inflections § 216; and in the tables of terminations § 92.

## § 215. II. OF THE FINAL LETTERS.

The *final letters* or *personal-endings*, which serve to distinguish the numbers and persons, and which with the mood-vowels form the termination, are as follows.—

## I. ACTIVE VOICE.

## INDICATIVE MOOD.

Primary tenses (§ 77. Obs. 3.)			Secondary tenses (§ 77. Obs. 3.)		
1	2	3	1	2	3
Sing. -ο Opt. μι	-ις	-ι	-ν	-ς	—
Dual.	-τον	-τον	-τον	-την	
Plur. -μεν	-τε	-νται	-μεν	-τε	-ν, plup. -σαν. Opt. -σ.

*Exc.* The 1 and 2 perf. Indicative, in the singular, instead of -ο, -ις, -ι, have —, -ς, — : and the 1 aor. instead of -ν, -ς, —, has —, -ς, —.

IMPERATIVE.		INFINITIVE.	
2	3	Pres. -ον : Perf. and Plup. -ναι : 1 Aor. -α	
Sing. —	-το	PARTICIPLES.	
Dual. -τον	-των	Pres. etc.	-ον -ντα -ν
Plur. -τε	-τωσαν	1 Aor.	-ντις -ντα -ν

## II. MIDDLE AND PASSIVE VOICES.

## INDICATIVE.

Primary tenses.			Secondary tenses.		
1	2	3	1	2	3
Sing. -μαι	-σαι	-ται	-μην	-σο	-το
Dual. -μεθον	-σθον	-σθον	-μεθον	-σθον	-σθην
Plur. -μεθα	-σθε	-νται	-μεθα	-σθε	-ντο

IMPERATIVE.		INFINITIVE.	
2	3	-σθαι	
Sing. -σω	-σθω	PARTICIPLES.	
Dual. -σθον	-σθον	-μενος -μένη -μενον	
Plur. -σθε	-σθωσαν		

*Obs. 1.* The subjunctive mood takes the final letters of the primary tenses,—and the optative, those of the secondary.

*Exc.* In the optative, active voice, the final letters of the 1st pers. sing. are -μι—of the 3d pers. pl. -σν.

*Obs. 2.* The imperative of the 1 aor. active has the final letter ν,—middle, ι.

*Obs.* 3. The final letters of the 2 sing., middle and passive, usually drop  $\varsigma$  after the mood-vowel, and the remaining vowels are contracted into  $\eta$ , Attic  $\epsilon$ , in the primary tenses; and into  $\sigma\upsilon$  in the secondary, § 101, 8. The optative only drops  $\varsigma$ .

## § 216. INFLECTION OF THE ACTIVE VOICE.

### 1. INDICATIVE MOOD.

The terminations of the indicative mood are formed by prefixing the mood-vowels to the primary final letters in the primary tenses; and to the secondary in the secondary tenses; § 77, *Obs.* 3.

#### Primary tenses.—Pres. and Fut.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	ο-σ	ε-ς	ε-ι	-αι	-εις	-ει	
Dual.		ε-των	ε-των		-στον	-στον	
Plur.	ο-μεν	ε-τε	ο-ντι	-ομεν	-ετε	-ουσι, § 6. 18.	

#### 1 and 2 Perfect.

	1	2	3	1	2	3	
Sing.	α-	α-ς	ε-	-α	-ας	-ε	
Dual.		α-των	α-των		-ατον	-ατον	
Plur.	α-μεν	α-τε	α-ντι	-αμεν	-ατε	-ασι, § 6. 18.	

*Obs.* In the first person ο-ο, and α-α are combined (not contracted) into ω.

#### Secondary tenses.—Imperf. and 2 Aor.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	ο-ν	ε-ς	ε-	-ον	-ες	-ε	
Dual.		ε-των	ε-την		-ετον	-ετην	
Plur.	ο-μεν	ε-τε	ο-ν	-ομεν	-ετε	-ον	

#### 1 Aorist.

	1	2	3	1	2	3	
Sing.	α-	α-ς	ε-	-α	-ας	-ε	
Dual.		α-των	α-την		-ατον	-ατην	
Plur.	α-μεν	α-τε	α-ν	-αμεν	-ατε	-αν	

#### 1 and 2 Pluperfect.

	1	2	3	1	2	3	
Sing.	ει-ν	ει-ς	ει-	-ειν	-εις	-ει	
Dual.		ει-των	ει-την		-ειτον	-ειτην	
Plur.	ει-μεν	ει-τε	ει-σαν	-ειμεν	-ειτε	-εισαν	

## 2. SUBJUNCTIVE MOOD.

The terminations of the subjunctive mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *primary tenses*; thus,

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	ω-ο	η-ις	η-ς	-ω	-ης	-η	
Dual.		η-των	η-των		-ητων	-ητων	
Plur.	ω-μεν	η-τε	ω-σσι	-αμεν	-ητε	-ωσι	§ 6. 18.

## 3. OPTATIVE MOOD.

The terminations of the optative mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *secondary tenses*.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	αι-μι	αι-ς	αι-	-αιμι	-αις	-αι	
Dual.		αι-των	αι-την		-αιτων	-αιτην	
Plur.	αι-μεν	αι-τε	αι-εν	-αιμεν	-αιτε	-αιεν	

## Exc.—1 Aorist.

Sing.	αι-μι	αι-ς	αι-	-αιμι	-αις	-αι
Dual.		αι-των	αι-την		-αιτων	-αιτην
Plur.	αι-μεν	αι-τε	αι-εν	-αιμεν	-αιτε	-αιεν

## 4. IMPERATIVE MOOD.

The terminations of the imperative in all the tenses, are made by prefixing the mood-vowels to the final letters; thus,

M-vowels and fin. letters divided.				The same combined.			
	2	3		2	3		
Sing.	ε-	έ-τω		-ε	-έτω		
Dual.	ε-των	έ-των		-έτων	-έτων		
Plur.	ε-τε	έ-τωσαν and ό-ντων		-ετε	-έτωσαν and -όντων		

## 1 Aorist.

Sing.	ο-ν	ά-τω	-ον	-άτω
Dual.	α-των	ά-των	-ατων	-άτων
Plur.	α-τε	ά-τωσαν	-ατε	-άτωσαν

5. INFINITIVE.

M-vowels and fin. letters divided.      The same combined.  
*ε-ι*, perf. *έ-ναι*, 1 aor. *α-ι*      *-ειν*, perf. *-έναι*, 1 aor. *-αι*.

6. PARTICIPLES.

M-vowels and fin. letters divided.      The same combined.  

M.	F.	N.	M.	F.	N.
<i>ο-ον</i> ,	<i>ο-νισα</i> ,	<i>ο-ν</i> .	<i>-ον</i> ,	<i>-ουσα</i> ,	<i>-ον</i> .

*Except.* Terminations of the perfect *-ας*, *-υια*, *-ος* :—of the  
1 aor. *-ας*, *-αυα*, *-αν*.

§ 217. INFLECTION OF THE MIDDLE AND  
PASSIVE VOICES.

The terminations of all the tenses and moods in the middle, and in the passive voice, are made by prefixing their respective mood-vowels to the final letters in the same manner as in the corresponding tenses of the active voice.

*Exc. 1.* The 1st and 2d aorists passive have the terminations of the second conjugation.

*Exc. 2.* The perfect and pluperfect passive have no mood-vowels; but annex the final letters (which in this case are the termination), immediately to the root. § 101, 10.



## § 218. CONTRACT VERBS. ACTIVE.

Present.		τιμ-	φιλ-	δηλ-
Ind.	S.	άω -ῶ είς -ῆς εί άστον -ῆτον άστον -ῆτον άομεν -ῶμεν άτε -ῆτε άουσι -ῶσι	έω -ῶ είς -ῆς εί έστον -ῆτον έστον -ῆτον έομεν -ῶμεν έτε -ῆτε έουσι -ῶσι	δω -ῶ δεις -ῆς δει δστον -ῆτον δστον -ῆτον δομεν -ῶμεν δετε -ῆτε δουσι -ῶσι
	D.			
	P.			
	S.	άω -ῶ ής -ῆς ή ήστον -ῆτον ήστον -ῆτον ήομεν -ῶμεν ήτε -ῆτε ήουσι -ῶσι	έω -ῶ ής -ῆς ή ήστον -ῆτον ήστον -ῆτον ήομεν -ῶμεν ήτε -ῆτε ήουσι -ῶσι	δω -ῶ δής -ῆς δῆ δστον -ῆτον δστον -ῆτον δομεν -ῶμεν δετε -ῆτε δουσι -ῶσι
	D.			
	P.			
Opt.	S.	δοίμι -ῶμι δοίς -ῆς δοί δοίτον -ῶτον δοίτην -ῆτην δοίμεν -ῶμεν δοίτε -ῆτε δοίεν -ῶεν	δοίμι -οῖμι δοίς -οῖς δοί δοίτον -οῖτον δοίτην -οῖτην δοίμεν -οῖμεν δοίτε -οῖτε δοίεν -οῖεν	δοίμι -οῖμι δοίς -οῖς δοί δοίτον -οῖτον δοίτην -οῖτην δοίμεν -οῖμεν δοίτε -οῖτε δοίεν -οῖεν
	D.			
	P.			
	S.	αε -α αέτω -άτω αετον -άτον αέτων -άτων αετε -άτε αέτωσαν -άτωσαν	εέτω -είτω εετον -είτον εέτων -είτων εετε -είτε εέτωσαν -είτωσαν	οε -ο οέτω -οέτω οετον -οέτον οέτων -οέτων οετε -οέτε οέτωσαν -οέτωσαν
	D.			
	P.			
Inf.		άειν -ῆν άων -ῶν άουσα -ῶσα άον -ῶν	έειν -ῆν έων -ῶν έουσα -ῶσα έον -ῶν	δειν -οῖν δων -ῶν δουσα -ῶσα δον -ῶν
Part.		M. F. N.	έων έουσα έον	δων δουσα δον
Imperf.		ετιμ-	εφιλ-	εδηλ-
Ind.	S.	αον -ων αεις -ας αε -α άστον -ῆτον άστην -ῆτην άομεν -ῶμεν άτε -ῆτε αον -ων	εον -ουν εις -εις ει -ει έστον -ῆτον έστην -ῆτην έομεν -ῶμεν έτε -ῆτε εον -ουν	οον -ουν οεις -ους οε -ου δστον -ῆτον δστην -ῆτην δομεν -ῶμεν δετε -ῆτε οον -ουν
	D.			
	P.			
	S.			
	D.			
	P.			

## CONTRACT VERBS. MIDDLE AND PASSIVE.

τιμ-		φιλ-		δηλ-	
δομαι	-ῶμαι	ἐομαι	-οῦμαι	δομαι	-οῦμαι
ἔη	-ῇ	ἔη	-ῇ	ὀη	-οῖ
ἔεται	-ᾶται	ἔεται	-ᾷται	ὀεται	-οῦται
οἰμεθον	-ώμεθον	οἰμεθον	-οῦμεθον	οἰμεθον	-οῦμεθον
οἰσθον	-ᾷσθον	οἰσθον	-εἴσθον	οἰσθον	-οῦσθον
οἰσθον	-ᾷσθον	οἰσθον	-εἴσθον	οἰσθον	-οῦσθον
οἰμεθα	-ώμεθα	οἰμεθα	-οῦμεθα	οἰμεθα	-οῦμεθα
οἰσθε	-ᾷσθε	οἰσθε	-εἴσθε	οἰσθε	-οῦσθε
οἰνται	-ῶνται	οἰνται	-οῦνται	οἰνται	-οῦνται
ἄωμαι	-ῶμαι	ἔωμαι	-ῶμαι	δωμαι	-ῶμαι
ἄη	-ῇ	ἔη	-ῇ	δῆ	-οῖ
ἄηται	-ᾶται	ἔηται	-ᾷται	δῆται	-ῶται
οἰμεθον	-ώμεθον	οἰμεθον	-οῦμεθον	οἰμεθον	-οῦμεθον
οἰσθον	-ᾷσθον	οἰσθον	-ῆσθον	οἰσθον	-ῶσθον
οἰσθον	-ᾷσθον	οἰσθον	-ῆσθον	οἰσθον	-ῶσθον
οἰμεθα	-ώμεθα	οἰμεθα	-ῶμεθα	οἰμεθα	-ῶμεθα
οἰσθε	-ᾷσθε	οἰσθε	-ῆσθε	οἰσθε	-ῶσθε
οἰνται	-ῶνται	οἰνται	-ῶνται	οἰνται	-ῶνται
οἰμην	-ῶμην	οἰμην	-οἰμην	οἰμην	-οἰμην
οἰο	-ῶο	οἰο	-οἶο	οἰο	-οἶο
οἰτο	-ῶτο	οἰτο	-οἶτο	οἰτο	-οἶτο
οἰμεθον	-ώμεθον	οἰμεθον	-οἰμεθον	οἰμεθον	-οἰμεθον
οἰσθον	-ᾷσθον	οἰσθον	-οἰσθον	οἰσθον	-οἰσθον
οἰσθον	-ᾷσθον	οἰσθον	-οἰσθον	οἰσθον	-οἰσθον
οἰμεθα	-ώμεθα	οἰμεθα	-οἰμεθα	οἰμεθα	-οἰμεθα
οἰσθε	-ᾷσθε	οἰσθε	-οἰσθε	οἰσθε	-οἰσθε
οἰντο	-ῶντο	οἰντο	-οἰντο	οἰντο	-οἰντο
οἶν	-ῶ	οἶν	-οἶ	οἶν	-οἶ
οἶσθω	-ᾷσθω	οἶσθω	-εἶσθω	οἶσθω	-οἶσθω
οἶσθον	-ᾷσθον	οἶσθον	-εἶσθον	οἶσθον	-οἶσθον
οἶσθων	-ᾷσθων	οἶσθων	-εἶσθων	οἶσθων	-οἶσθων
οἶσθε	-ᾷσθε	οἶσθε	-εἶσθε	οἶσθε	-οἶσθε
οἶσθωσαν	-ᾷσθωσαν	οἶσθωσαν	-εἶσθωσαν	οἶσθωσαν	-οἶσθωσαν
οἶσθαι	-ᾷσθαι	οἶσθαι	-εἶσθαι	οἶσθαι	-οἶσθαι
οἶμενος	-ῶμενος	οἶμενος	-οἶμενος	οἶμενος	-οἶμενος
οἶμενη	-ῶμενη	οἶμενη	-οἶμενη	οἶμενη	-οἶμενη
οἶμενον	-ῶμενον	οἶμενον	-οἶμενον	οἶμενον	-οἶμενον
οἶμην	-ῶμην	οἶμην	-οἶμην	οἶμην	-οἶμην
οἶν	-ῶ	οἶν	-οἶ	οἶν	-οἶ
οἶτο	-ᾶτο	οἶτο	-οἶτο	οἶτο	-οἶτο
οἶμεθον	-ῶμεθον	οἶμεθον	-οἶμεθον	οἶμεθον	-οἶμεθον
οἶσθον	-ᾷσθον	οἶσθον	-εἶσθον	οἶσθον	-οἶσθον
οἶσθον	-ᾷσθον	οἶσθον	-εἶσθον	οἶσθον	-οἶσθον
οἶμεθα	-ῶμεθα	οἶμεθα	-οἶμεθα	οἶμεθα	-οἶμεθα
οἶσθε	-ᾷσθε	οἶσθε	-εἶσθε	οἶσθε	-οἶσθε
οἶντο	-ῶντο	οἶντο	-οἶντο	οἶντο	-οἶντο

## § 219. ANALYSIS AND TRANSLATION.

[*Modified from Mons. De Sacy's Principles of General Grammar.*]

Every person, in expressing his ideas by speaking or writing, performs the operation of *composition*, or constructing sentences out of the simple elements that compose them. The reverse of this, or the reducing of sentences into their simple elements, is *Analysis*. Now, as in constructing sentences, due regard must be paid to certain established rules of speech called the rules of *syntax*, so we must be guided by the same rules in analyzing them.

In translating from one language into another, both operations are carried on at the same time. The sentence to be translated is analyzed, and then combined into a new sentence in the translation. It is obvious, therefore, that without correct analysis there can be no correct translation, and to these a knowledge of the rules of construction in both languages is indispensable.

### *Analysis.*

The constituent parts of simple and compound sentences have already been mentioned, § 126., and need not be here repeated. But for the further illustration of the subject, it may be noticed that simple sentences may be combined into a compound sentence in four different ways. 1. The subject may be compound and the predicate simple, but common to both parts of the subject; as, "*time and tide wait for no man*," i. e. "*time waits for no man*," "*tide waits for no man*." 2. The subject may be simple and the predicate compound; as, "*time is fleeting*," and should be *diligently improved*;" i. e. "*time is fleeting*;" "*time should be diligently improved*." 3. Both the subject and the predicate may be compound, and then the compound sentence will contain as many simple sentences as there are distinct ideas in both; as, "*luxurious living and high pleasures produce languor and satiety*;" i. e. "*luxurious living produces languor*," "*luxurious living produces satiety*;" "*high living produces languor*," "*high living produces satiety*." 4. Simple sentences consisting of separate subjects and separate predicates may be conjunctively united into one compound sentence; as, "*the ox knoweth his owner*, and the ass (knoweth) his master's crib, but Israel doth not know, my people do not consider."

*Note.* It must be noticed, however, that two or more nouns combined, are to be regarded as *one subject*, when the predicate can be affirmed of them *only as combined*, and not separately; thus, "*three and two make five*;" "*virtue and vice are opposite qualities*;" "*He and I are of the same age*;" are all simple propositions, having each but one subject and one predicate—though the predicate consists of two nouns.

§. In every simple proposition we must distinguish between the *Grammatical* subject and predicate, and the *Logical* subject and predicate. The Grammatical subject is the simple name or thing spoken of, without, or separated from all modifying words or clauses. The Logical subject is the same word in connexion with all qualifying or restricting expressions which go to make up the full idea of the thing spoken of. The Grammatical predicate is the word containing the simple affirmation made respecting the

subject; the Logical is that word combined with all those that modify it in any way. Thus, in the sentence—"An inordinate desire of admiration often produces a contemptible levity of deportment,"—the Grammatical subject is "*desire*," the grammatical predicate is "*produces*." The Logical subject is, "An inordinate desire of admiration;" the Logical predicate is "produces often a contemptible levity of deportment." All those circumstances, qualifications, restrictions, &c., connected with either subject or predicate in whatever manner expressed, are called *adjuncts*. If a subject or predicate has no adjunct, it is *incomplex*, and there is no difference between the grammatical and the logical; as, *life is short*. But when a subject or predicate is combined with its adjuncts, it is then said to be *complex*, and the Grammatical and Logical subject or predicate must be distinguished as above.

3. The adjuncts of a subject or predicate may be an adjective, participle, adverb, phrase, or a restrictive or descriptive proposition, joined with it by a relative or other conjunctive term. When the predicate is an active verb, then the noun or pronoun, or whatever else it governs as its object, with all that belongs to its construction in the sentence, is its adjunct, and is called the *complement* of the verb; and this like the subject or the predicate is grammatical or logical, complex or incomplex, according as it consists of single term, expressing a simple idea, or has other modifying adjuncts connected with it.

In addition to the illustration of these principles by the examples already furnished, we may exemplify them in the following sentence from Cicero pro Arch. 1.

"*Omnes artes quæ ad humanitatem pertinent*," "All the arts which pertain to civilization have together as it were by a certain

*quoddam commune vinculum*," "All the arts which and are connected together."

The subject or thing he affirmed. The sentence is a simple and a compound predicate propositions; thus,

of this two things are affirming a simple subject resolved into two simple

1. *Omnes artes quæ ad humanitatem pertinent*; and,

2. *Omnes artes quæ ad humanitatem pertinent inter se continentur*.

1. The first simple proposition.

I. THE SUBJECT.

*humanitatem pertinent*," "arts which is the nominative with it as adjuncts; 1. the restrictive proposition restricting the meaning of the subject; and 2. the restrictive proposition is connected with it, and which, as it is without an adjunct, is in the subject of the proposition. The proposition is complex, consisting of the grammatical predicate *pertinent*, and its adjunct, *ad humanitatem*.

II. THE PREDICATE. The logical predicate is, *habent quoddam commune vinculum*. It is complex, consisting of the grammatical predicate *habent*

bent agreeing with its nominative or subject *artes*, and having its object or complement *vinculum* under regimen in the accusative. This again is qualified by its adjunct *quodam communi*, and these together make up the complex or logical complement of the verb *habent*.

2. The second simple sentence may be analyzed thus,

I. THE SUBJECT. This is the same as in the first.

II. THE PREDICATE. The logical predicate here is *quasi cognatione quodam inter se continentur*. It is complex, consisting of the grammatical predicate *continentur* in the passive form, also agreeing with its subject or nominative *artes*, and a twofold adverbial adjunct expressing 1st. by the phrase *cognatione quodam*, the means by which the connexion predicated by *continentur* is effected, and that softened by the adverb of comparison *quasi*; and 2d. by the phrase *inter se*, expressing the manner of the connexion intended.

Moreover these two simple sentences are combined into one compound sentence by the conjunctive particle *et*.—This mode of analysis may be employed by the student in any sentence whether English, Latin, or Greek, and will generally be found a pleasant, as well as profitable exercise.

### Translation.

From these remarks it is obvious that in translating a sentence it is necessary first to analyze it, if a compound one, into the simple sentences of which it is composed, and then to translate them in their order. In proceeding with the analysis find the grammatical subject on these all the other parts. Oblique, the subject or the nominative case ne will generally be the verb agreeing with the nominative perfect, which is almost thus found the verb and with it all its adjuncts, depending upon it in any way, so as to make up the complete logical subject; and then, second, take the verb, and in like manner connect with it all words governed by it, depending upon it, or modifying it by circumstances of time, place, manner, &c. so as to make up the complete logical predicate and in this manner proceed with every simple sentence till the whole is completed.

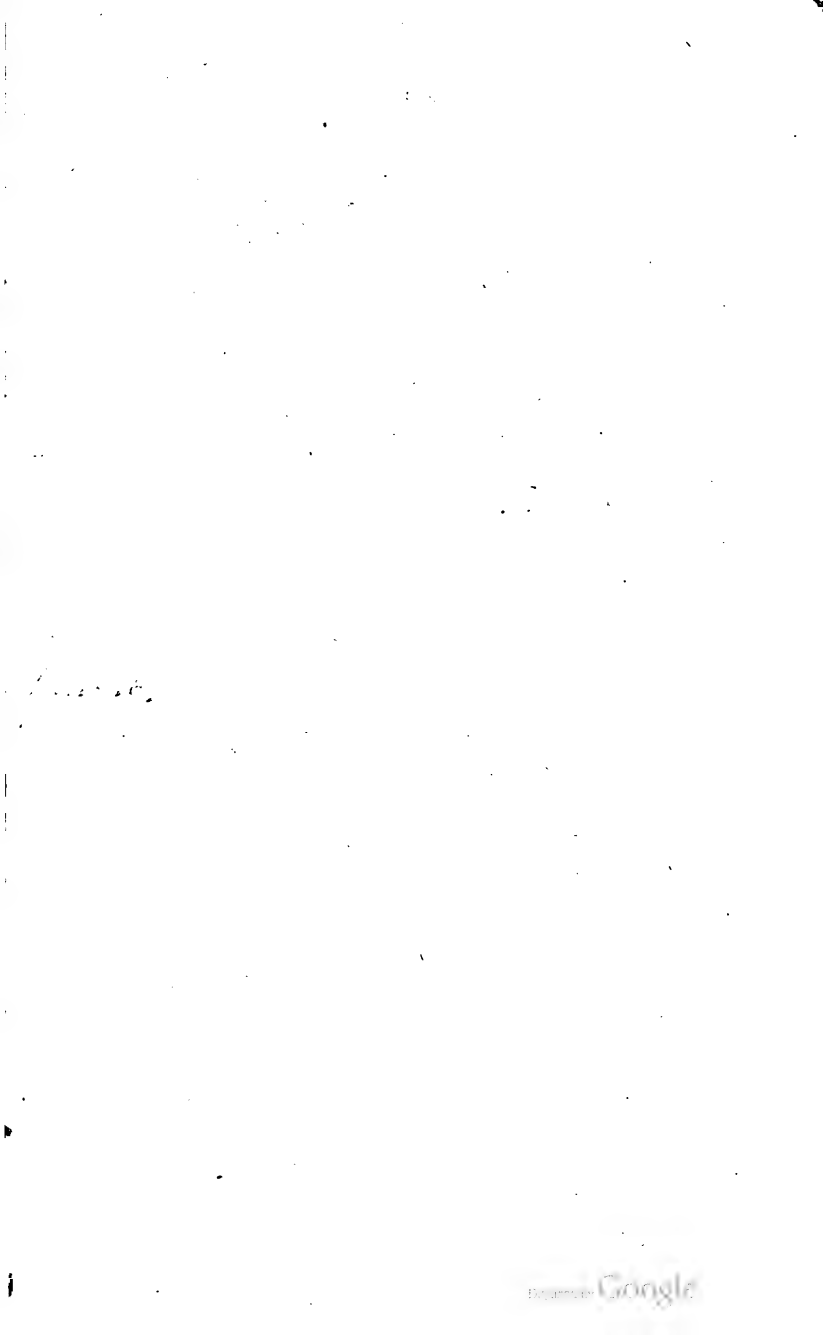












James C. Smith -  
Humble Grantee -



Πατρισεαυτόν.

Καὶ γὰρ γὰρ

Ἰγύσας μάττον

Vita mortuorum cinis est & fumus.

Vestis cinis facit



